CICERO'S

CATO MAJOR DE SENECTUTE

NOTES BY

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CICERO'S

CATO MAJOR DE SENECTUTE

EDITED WITH

INTRODUCTORY NOTICES, NOTES, INDEX OF PROPER NAMES, AND COMPLETE VOCABULARY,

FOR THE USE OF

INTERMEDIATE AND UNIVERSITY CLASSES,

BY

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PREFACE.

In preparing this Edition of the *Cato Major*, the Editor has kept in view the requirements of Students reading for the High School Intermediate and the University Pass Matriculation Examinations. The greatest care has been taken to render clear the meaning of the text, both by translations of difficult passages, and by copious references to the Latin Grammars of Harkness, and Allen and Greenough. The Edition of the former Grammar used in the notes is that of 1871, but for the benefit of those who have the latest American Edition (1881), a table will be found at the end of this work in which are given the corresponding sections of the two Editions.

In the text, the Editor has adopted, almost without exception, the orthography sanctioned by recent investigations in Philology, and now generally employed in the best Editions of Latin authors. The following may be summarized as the chief points in this respect :

(1) The genitive of nouns in, —*ius* and, —*ium* is written, —*i*, not —*ii*.

(2) The diphthongs *oe*, *ae*, are so written, not *œ*, *æ*.

(3) In the following words the spelling observed is:—*adulescens* (noun), *adulescentia*, *baca*, *caelum*, *cena*, *condicio*, *cottidie*, *denuntio*, *deversorium*, *faenus*, *intellego*, *lacrima*, *littera*, *neglego*, *paenitet*, *proelium*, *defetigatio*, *religio*, *saeculum*, *scaena*, *umerus*, *tessera*, *reliquiae*, *querella*, and not, *adolescens* (noun), *adolescentia*, *bacca*, *coelum*, *coena*, *conditio*, *quotidie*, *denuncio*, *divorsorium*, *foenus*, *intelligo*, *lacryma*, *litera*, *negligo*, *poenitet*, *praelium*, *defatigatio*, *relligio*, *seculum*, *scena*, *humerus*, *tessara*, *relliquiae*, *querela*.

The latest philological results have been embodied in the Vocabulary, and for convenience of reference, the proper names have been assigned a separate place.

For the matter in the Introduction, the Editor acknowledges his indebtedness to the standard works in Roman literature.

ST. CATHARINES' COLLEGIATE INSTITUTE,
May 1st, 1883.

INTRODUCTION.

I.—LIFE OF CICERO.

Birth. *Removes to Rome 92 B. C.* *Early teachers.* *Early works.* *Assumes the toga virilis 89 B. C.* *Serves his first campaign 88 B. C.*

Marcus Tullius Cicero,[1] the greatest name in Roman literature, was born, near Arpinum, 3rd of January, B. C. 106. His father, a man of large views and liberal culture, belonged to the *equites*, and possessed an hereditary estate in the neighbourhood of the town. To give his sons, Marcus and Quintus, that education which could not be obtained at a provincial school, he removed to Rome, where the young Ciceros were placed under the best teachers of the day. From Aelius, they learned philosophy; from Archias, the mechanism of verse, but not the inspiration of poetry. A translation of the *Phaenomena* and *Prognostics* of Aratus, and a mythological poem on the fable of *Pontius Glaucus* were the first fruits of Cicero's genius. On assuming the *toga virilis*, B. C. 89, Cicero attached himself to the jurist Scaevola, who was then in the zenith of his fame. In the following year he served a brief campaign in the Social War under Cn. Pompeius Strabo, the father

[1] Every Roman citizen had regularly *three* names, designating the *individual*, the *gens*, and the *familia*. Thus in *Marcus Tullius Cicero*: *Marcus*, the *praenomen*, marked the *indiv dual*; *Tullius*, the *nomen*, designated the *gens*, or *house*; *Cicero* was the *cognomen* or *family* name. Sometimes *one*, *two* or even *three agnomina* were added for honorary distinction, as in the case of Scipio.

of Pompey the Great. Philosophical studies had, however, more attractions for him than arms. Under Philo, the Academic, and Diodotus, the Stoic, he laid the foundation of that Eclecticism which is so observable in his philosophical works. At the age of 25, he pleaded his first cause, and in the following year he defended Sextus Roscius, of Ameria, who had been accused of parricide by Chrysogonus, one of Sylla's favorites. In this cause he procured the acquittal of his client, but incurred the enmity of the dictator. With the ostensible object of regaining his health he went to Athens, where he studied philosophy under Antiochus, the Academic, and under Zeno and Phaedrus, both Epicureans. From Athens, he travelled through Asia Minor and finally settled for a short time at Rhodes, attending there the lectures of Molo, the rhetorician. Returning home, he at once entered on that political career to which his commanding ability destined him, and was elected *quaestor* of Sicily. During his term of office he so endeared himself to the inhabitants of the island by his integrity, that they selected him as their patron at Rome. In their behalf, he subsequently conducted the prosecution against Verres, who was charged with extortion. His success in this cause, and his consequent popularity, procured for him the office of *curule aedile*. After the usual interval, he was chosen *praetor*, and, while holding this office, delivered the first of his political harangues, in defence of the bill proposed by C. Manilius to invest Pompey with supreme com-

Studies philosophy.

Pleads his first cause, *Pro Quinctio*

Goes to Athens, Asia and Rhodes.

Returns to Rome.

Elected *quaestor* 75 B. C.

Conducts the prosecution of Verres 70 B. C.

Aedilis curulis 69 B. C. *Praetor* 66 B. C.

mand in the Mithradatic War. Two years after he gained the consulship, the goal of his ambition.

Consul 63 B. C.

His consulate is memorable for the bold attempt of Catiline to subvert the government—an attempt which was frustrated by the patriotic zeal of the Consul. Cicero had quickly soared to the pinnacle of fame; as quickly did he fall.

Unpopularity of Cicero

In crushing the conspiracy of Catiline questionable means had been employed. Clodius, his implacable enemy, revived a law exiling all who had been guilty of putting to death Roman citizens without a formal trial before the people.

Causes of his exile.

The Triumvirs, too, were disgusted with the vanity of the man who was constantly reminding the people that he was the "Saviour of Italy" and "The Father of his Country."

Triumvirs, Caesar, Pompey and Crassus desert him.

Deserted by his friends, and exposed to the hatred of his foes, Cicero went to Thessalonica into voluntary exile.

Goes into exile 58 B. C.

The wanton destruction of his villas and the insults offered to his wife and children soon, however, produced a feeling of sympathy for the exiled orator. His return to Rome was attended with all the pomp and circumstance of a triumphant general.

Recall 57 B. C.

Henceforth his voice was little heard in the Senate. After his return he was appointed to a seat in the *College of Augurs.* In obtaining this office he had placed himself under obligations to both Pompey and Caesar, and this may account for his neutrality in the civil struggles of the time.

Elected *augur* 53 B. C.

He was subsequently appointed, much against his will, proconsul of Cilicia, where his administration was marked by the same integrity as he had displayed in Sicily.

Proconsul 52 B. C.

Cicero arrived in Italy

from Cilicia on the 4th of January, 49 B. C., just after the breaking out of the civil war between Pompey and Caesar. After some hesitation he decided to take the side of Pompey, but his support was never cordial; it was a source of weakness rather than of strength. When the battle of Pharsalia had decided the fate of the Roman world, he returned to Brundusium, to await the arrival of the victorious Caesar, who generously extended a full and frank pardon to the vacillating orator. Cicero from this time withdrew from active public life and devoted himself to philosophy, except during the period immediately preceding his death. The loss of his daughter Tullia, the divorce of his wife Terentia, and the unhappy marriage with Publilia darkened the gloom which settled on his declining years. His high exultation on the assassination of Caesar was of only momentary duration, and was succeeded by dark forebodings as to Marc Antony's designs. As soon as the plans of the scheming triumvir were evident, Cicero attacked Antony's character with all his powers of invective. Again he was the idol of the people and the champion of senatorial rights, but his popularity was only the last gasp of the dying liberties of Rome. The second triumvirate was formed, and each member of it sacrificed his friends to glut the vengeance of his colleagues; and to appease the brutal Antony, Cicero was sacrificed by Octavianus. Refusing to seek refuge in exile, he determined to die in the land he had saved, and

Takes the side of Pompey.

Pompey defeated at *Pharsalia*, 48 B. C.

Cicero pardoned by Caesar.

Retires from politics.

Gloom.

Attacks Antony in his 14 *Philippic* orations.

Octavianus, Antony and Lepidus form the second Triumvirate. Cicero sacrificed.

was slain at Caieta by the emissaries of the bloodthirsty triumvir. Slain at Caieta. 43 B. C.

The works of Cicero are :

1. *Orations.* Of the eighty speeches composed by him we possess, either entire or in part, fifty-nine. Works of Cicero

2. *Philosophical Works* (see List).

3. *Correspondence*, comprising thirty-six books, sixteen of which are addressed to Atticus, three to his brother Quintus, one to Brutus, and sixteen to his different friends.

4. *Poems*, consisting of the heroic poems, Alcyones, Marcus, Elegy of Tamelastis, and translations of Aratus and Homer.

II.—ROMAN PHILOSOPHY.

Philosophy was introduced into Italy from Greece soon after the battle of Pydna, at a time when the national life was least able to resist its influence. The sudden wealth that had inundated the state had transformed the hardy, frugal Italian farmer into an effeminate worshipper of oriental luxury. From being a small republic confined to Italy, Rome had suddenly acquired almost universal empire. The old religious faith that clung to meaningless ceremonies was so weak that even barbarous rites were introduced into Rome from Asia Minor to supply what the native religion denied. The educated eagerly welcomed the philosophy of Greece with all the enthusiasm of a new revelation. No importation from Greece was, however, more stubbornly opposed by the party led by the elder Cato. After procuring the Philosophy introduced in Rome. Decay of the Roman religion.

Opposition to philosophy.

expulsion of the Greek teachers in 162 B.C., he afterwards led the movement in driving from Rome the three ambassadors, Carneades the Academic, Diogenes the Stoic, and Critolaus the Peripatetic. But it was in vain for Cato to resist the inevitable tendency of the times.

Finally established 151 B.C.

Philosophy again reappeared with the Achaean exiles and took up its abode in the home of Scipio, the Younger, where Scaevola, Laelius, Furius, and Varro listened with admiration to the eloquence of Panaetius.

Cicero's philosophy.

Though Cicero may be said to belong to the New Academy, he adopts many of the doctrines of the Stoics in his ethical works. For the Epicureans alone, as a sect, he seems to have felt a real aversion, though this aversion did not prevent him retaining Atticus as a bosom friend. It cannot be said that he developed any new ideas in philosophy, and it is probable that he never intended to do so.

Eclecticism.

The term eclectic applied to him indicates that he was rather a collector of the theories of others than an original thinker. He claims, however, and claims justly, to have made philosophy intelligible to his countrymen by clothing it in language at once plain and attractive. To him philosophy was subordinate to oratory, and it is a noticeable fact that the two periods of his life most devoted to philosophical research were the times when he withdrew from the arena of politics.

Cicero's dialogue differs from that of Plato and Xenophon.

The form of the dialogue which characterizes this class of Cicero's writings was borrowed from Plato and Xenophon. With the two Athenians, however, the dialogue is the

mode of eliciting truth ; with Cicero it is employed to excite interest and give variety to the discourse. The dialogue of Plato and Xenophon is altogether impersonal, while every page of Cicero's works plainly reflects his own thoughts and character. The dignity of the speakers, the high moral tone, the harmony of the groups, the eloquent, clear, terse remarks, and the melody of the style, throw a charm around these monuments of antiquity which have justly been the admiration of every age and country.

III.—CICERO'S PHILOSOPHICAL WORKS.

N. B.—Those marked * are imperfect and mutilated ; ** only a few fragments remain ; [] lost.

(a) PHILOSOPHY OF TASTE.	Rhetoricorum, sive De Inventione Rhetorica II. De Partitione Rhetorica. De Oratore Libri III. Brutus, sive De Claris Oratoribus. Orator, sive De Optimo Genere Dicendi. De Optimo Genere Oratorum. Topica. [Communes Loci.]
(b) POLITICAL PHILOSOPHY.	*De Republica Libri VI. *De Legibus Libri III. **De Jure Civili.
(c) PHILOSOPHY OF ETHICS.	De Officiis Libri III. **De Virtutibus. Cato Major de Senectute. Laelius de Amicitia. **De Gloria Libri II. **De Consolatione.

(*d*) SPECULATIVE PHILOSOPHY.
- *Academicorum Libri IV.
- De Finibus Libri V.
- Tusculanarum Disputationum Libri V.
- Paradoxa Stoicorum Sex.
- **Hortensius, sive De Philosophia.
- *Timaeus ex Platone.
- **Protagoras ex Platone.

(*e*) THEOLOGY.
- De Natura Deorum Libri III.
- De Divinatione Libri II.
- *De Fato.
- De Auguriis, Auguralia.

IV.—LIFE OF ATTICUS.

Birth. Titus Pomponius Atticus, to whom Cicero dedicates the *Cato Major*, was born 109 B.C. His family, which pretended to derive its origin from Numa Pompilius, was one of the most distinguished of the equestrian rank. Inheriting Wealth. a large amount of wealth from his father and from his uncle, Q. Caecilius, he was enabled to gratify his peculiar tastes in literature, science and art. At the outbreak of the civil war between Marius and Sulla, he withdrew to Goes to Athens. Athens, and became so well versed in the language and literature of Greece, that he obtained the name of Atticus. He maintained a perfect Neutrality in politics. neutrality in all public matters, and lived on intimate terms with the leaders of both political parties. Caesar and Pompey, Antony and Brutus, Octavianus, and especially Cicero, were numbered among his friends. At Buthrotum, in Epirus, he possessed a large estate, where he spent part of his time in amassing a great for-

tune, paying frequent visits to his philosophic friends at Rome and Athens. His death took place B.C. 33. He left a daughter Attica or Atticula, who was married to Agrippa. The neutrality of Atticus on political questions has been regarded by some as selfish and criminal; but his Epicurean principles may have prevented him from taking any part in public matters. By his attitude to the different parties he was enabled to render good service as a mediator, and to alleviate the bitter hostility that existed. His high literary taste is attested by the fact that Cicero frequently sent MSS. to him for correction. The correspondence between Cicero and Atticus in 16 books, is one of the most valuable literary treasures we have, especially on account of the light it throws on a most important portion of Roman history.

Death.

Literary taste.

V.—THE DIALOGUE.

The *Cato Major* was written probably in April, 44 B. C., shortly after the assassination of Caesar. The first mention made of it is in a letter written by Cicero, from Puteoli, on the 11th of May, 44 B. C. It is then spoken of as being already in the hands of Atticus. This period of Cicero's life was full of sadness. The wound caused by the death of his beloved daughter[1] Tullia, was as yet unhealed; and amid the wooded solitudes of his maritime villa at Astura, the bereaved father was vainly seeking to soothe his sorrow with the consolations of

Date.

First mentioned.

Ad., Att., 14-21.

Tullia dies Feby., 45 B. C.

[1] See his allusions, § 12 and § 85. See also note 18, § 1.

philosophy. The political crisis, too, which ensued on Caesar's death, had awakened in him sad presentiments of his own fate. The undertones of sadness which we can detect here and there throughout the *Cato Major* faintly indicate the sorrow that beclouded Cicero's declining years.

Cicero's object in writing the *Cato Major*.

Cicero's object in writing this Treatise was, first of all, to show how the principles of philosophy might be applied to alleviate the burden of old age. He had, however, a deeper purpose. No one can read the Dialogue carefully without noticing the evident delight with which he pictures the stern simplicity of manners and the high-minded patriotism that distinguished such men as [1]Maximus, [2]Curius and [3]Cato. By bringing out in bold relief the heroes of an age marked by strong national feeling, he desired to awaken in the minds of his countrymen an admiration for traits of character that were in his own day unfortunately obliterated.

Why Cato is the leading character.

Cato is selected as the leading personage, because in him were united the typical qualities of a genuine Roman of the golden era of Roman politics.

The Dialogue may be divided as follows :—

Summary of the Dialogue.

I. §1–§3. Cicero's dedication to his friend Atticus.

II. §4–§9. Introductory conversation between Cato, Scipio and Laelius.

III. §10–§85. Cato's defence of old age.

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[1] § 10–§ 13. [2] § 56. [3] passim.

When the Dialogue is supposed to take place

In the consulship of [1]T. Quinctius Flamininus, and M' Acilius Balbus, B. C. 150, Scipio the Younger and Laelius are represented as visiting [2]Cato, then in the 84th year of his age, and as expressing their wonder at the vigorous and cheerful old age of the Censor. Cato replies that the secret lies in following nature as a guide. Laelius then requests the old man to explain how a cheerful old age may be attained.[3] Cato promises to do this, and, by way of preface to his argument, states that the faults generally charged to old age are really due, not to old age, but to the character of the [4]complainants Laelius ventures the remark that Cato's age is bearable from the fact that he has won success and high political standing in life, to which, however, all cannot attain. Cato, while admitting that there is some truth in this remark, insists on the practice of virtue as the only guide to a life of happiness. He cites Ennius, Maximus and Plato as examples of men who passed a cheerful old age. The four charges generally brought forward are then stated[5] :—

Introductory Dialogue.

Objections brought against old age.

(1) Old age incapacitates men for business.

(2) It renders the body feeble.

(3) It makes men incapable of pleasure.

(4) It heralds the approach of death.

First charge refuted.

Cato refutes the [6]first charge by adducing individual examples of men, who, though old, were yet active in business, *e.g.*, Maximus,

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[1] § 14. [2] § 3. [3] § 6. [4] § 7. [5] § 15. [6] § 15–§ 26.

Paulus, Fabricius, Curius, Claudius and himself.

Second charge met.

The [1]second charge is met by showing that moderation in youth will preserve the strength; that no great demands are required of the aged; that weakness is due as much to ill-health and youthful vices as to old age, and that proper care will preserve our bodily powers. As illustrations he refers to Appius Claudius, and to himself.

Third charge answered.

In answer to the [2]third charge he argues that pleasure is bad in itself, and that age does good service in freeing us from its chains; that age, though not possessing the delights of youth, has still the pleasurable enjoyments of literature, conversation, and especially agriculture, which he describes with enthusiasm.

Fourth charge refuted.

The [3]fourth charge is met by showing that death cannot in either case be an evil, for it is either annihilation or it gives us immortality; that a well-spent, not a long, life ought to be man's desire; that, since death is a necessity of nature, it cannot be bad; and that, when even youths, unversed in philosophy, meet death with calmness, old men who have fathomed the depths of wisdom ought to face it with resignation; that death is "the entrance to a better life," and that, therefore, it should be welcomed with joy.

Cicero's reasoning.

Though this Dialogue has always been held in high esteem for the dignity of the language, the nobility of the sentiments, the aptness of the

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[1] § 27 § 38. [2] § 39–§ 66. [3] § 66–§ 85.

illustrations and the vivid picture of the garrulous Censor, still, every one must feel in perusing it that the reasoning is bad. On the first three charges the argument of Cicero is a case of special pleading, answering a general proposition by a few specious examples to the contrary. No one can doubt the validity of the arguments brought against old age; and, though the history of our own day affords brilliant examples—as Disraeli, Gladstone, Bismarck and others—of men retaining their mental vigor unimpaired, still, such examples must be viewed as exceptions and not the rule.

Cicero's indebtedness to other writers.

Cicero seems to have been indebted to Aristo of Ceos, for the plan of the Dialogue. Much of it has been derived from Plato's Phaedrus, Phaedo, Timaeus and Menon; from Xenophon's Oeconomics and Cyropaedia. Other works to which we have not now access may have been consulted by Cicero.

Language of the *Cato Maior*.

It has been generally held that an antique diction was aimed at in this work, so as to give reality to the Dialogue of which Cato was the main character. If by this is meant that the style of Cato, as known to us from the *De Re Rustica* and from the fragments of the *Origines*, was imitated, there is no foundation for the statement. We have, it is true, [1]rare constructions and [2]examples of words seldom found, but these facts do not justify the statement that the

[1](*a*) The passive use of deponent perf. participles; *dimensa*, § 59; *adeptam*, § 4; *meditatum*, § 74. (*b*) The nom. neut. of the Gerundive governing acc.: *ingrediendum*, § 6. (*c*) *quasi* with the indicative, § 71.—*ne* = *nonne*, § 31.

[2]*religatio*, § 53; *diritas*, § 65; *neutiquam*, § 43; *cultio*, § 56.

language of *Cato Major* is archaic, as the same reasoning might be applied to other works written in Cicero's best style.

VI.—PERSONS OF THE DIALOGUE.

(*a*) M. PORCIUS CATO.

Birth. [1]Marcus Porcius Cato was born at the Latin town of Tusculum, 234 B.C. His family, though plebeian, was ancient and honourable. **Ancestors.** Many of his ancestors, true types of the old Roman peasantry, were noted as hardy warriors and sturdy farmers. His boyhood was spent on the Sabine farm belonging to his father, where hard work and frugal fare strengthened his naturally robust frame to such a degree that even in his old age he never exhibited signs of **Education.** [2]weakness or fatigue. After receiving the best education that could be obtained at the school **Enlists 217 B.C.** of his native place, he enlisted as a common soldier in the year memorable for the disastrous defeat of the Romans at Lake Trasimenus. Under his ideal commander, [3]Q. Fabius Maximus, **Fights at Capua, at Tarentum, and at the Metaurus.** he fought at Capua, and at Tarentum, and under Claudius Nero, at the decisive battle of the Metaurus, where his bravery greatly contributed to gain the victory for the Romans. After serving the ordinary number of years as a soldier, Cato returned home to till his farm. **Early friends.** [4]Near it was the humble cottage of Curius Dentatus, who had gained many a hard fought battle over the Sabines and Samnites, and over Pyrrhus.

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[1] Surnamed *Censorinus*, from his memorable censorship; *Priscus*, and *Major*, to distinguish him from Cato Uticensis.

[2] § 32. [3] § 10. [4] § 55. [5] § 10.

Near it, too, was the home of Valerius Flaccus, a statesman of the conservative-democratic school of politics, and a bosom friend of Fabius Maximus. These men were Cato's most intimate friends, endeared to him by their noble virtues and the stern simplicity of their lives. By the advice of Flaccus, Cato, who had already gained some reputation for his ready wit and skill in pleading before the rural magistracy, determined to seek his fortunes in the metropolis. Though he came to Rome with no other resources than the patronage of Flaccus, his commanding talents, stern integrity, untiring energy and legal knowledge, soon placed him in the foremost rank at the Roman bar. Not content with the success thus achieved, and having determined to enter the wider sphere of politics, he obtained the quaestorship B. C. 204. He was appointed to serve under the consul Scipio Africanus, the Elder, who was about to cross over from Sicily to Africa to prosecute the war against Hannibal. The luxury and extravagance that had crept into the army under the command of Scipio, seemed to Cato a forerunner of the decay of that ancient discipline which had raised Rome to her proud position. A quarrel soon broke out between the consul and the quaestor, which resulted in Cato returning to Rome, and bringing an indictment against Scipio for wasting the public funds. Though unsuccessful in obtaining a conviction, his zeal for the interests of the state procured for him a large following, and he began to be regarded as the leader of the party opposed to the Scipios. He was so

Goes to Rome 206 B.C.

Quaestor.

Quarrels with Scipio.

Aedilis plebis, 199 B.C.

Praetor, 198 B.C.

popular as plebeian aedile that he was chosen praetor for the following year, and allotted the province of Sardinia. On his arrival he began to institute a strict, but honest system of government, which was in striking contrast with the lax and corrupt administration so much in vogue at that time. The army was brought into perfect discipline, law-breakers were mercilessly punished, the rights of provincials were respected, and the Roman government consequently held in esteem. Valerius Flaccus, his old and tried friend, shared with him the consulship. Soon after entering upon office, he strenuously opposed the repeal of the [1] Oppian Law, but even his eloquent pleadings in favour of economy were of no avail. Before going to his province, Spain, he passed a bill protecting the rights of provincials against the rapacity of Roman governors. Desirous of checking extravagance by example as well as by precept, he set out for his province with characteristic economy. Leaving his house with only three servants, but being struck with the idea that so small a number was hardly in keeping with the social dignity of a Roman consul, he bought two slaves at the *forum*, and proceeded on his journey. In Spain he carried out the same policy as he had done in Sardinia, and on his return was honoured with a triumph. After spending a year on his farm he served in the

Consul, 195 B.C.

Repeal of *Lex Oppia*.

His rule in Spain.

Fights at Thermopylae, 191 B.C.

[1] *Lex Oppia*, passed in 214 B.C., enacted that no woman should wear on her dress above ½ oz. of gold; that she should not possess a garment of different colours, nor ride in a carriage in the city, unless on the occasion of a religious ceremony.

war against Antiochus as [1]*legatus* on the staff of the consul Glabrio. He turned the battle of Thermopylae by performing a difficult and dangerous march across the spurs of Mt. Oeta, and attacking the king's forces in the rear. From this period till his death, his life was a constant battle against political corruption. To carry out his reforms he aimed at the censorship, but was unsuccessful in his first attempt, being defeated by the influence of the Scipios who bitterly opposed him. After gaining the office of censor, he accused the Scipios of appropriating the funds of the state. The Elder Africanus withdrew to Liternum where he ended his days in voluntary exile, while Asiaticus was condemned to pay a heavy fine. Thus ended a strife which lasted nearly twenty years, and the result was a triumph for the unbending Cato. With his friend Flaccus as his colleague in the censorship, he set about reforming the state by exacting from the different orders every requirement of the law. Manlius, an ex-praetor, seven senators, among them [2]L. Flamininus, the brother of the "liberator of the Hellenes," were degraded. The *equites* were also purified in the same rigorous manner, and many of them expelled on trivial charges. All extravagance at feasts was prohibited; dress, statues, carriages, and pictures, were subjected to a tax thirty times as high as that levied on ordinary property. Still even the sternness of Cato pleased his countrymen, who saw beneath the narrow-minded policy honesty of purpose and integrity

Defeated *Censor*, 189 B.C.

Elected *Censor*, 184 B.C.

Charges the Scipios with embezzlement.

Reforms in his censorship.

[1] § 32. [2] § 42.

of character. Cato, with all his excellencies of character, had also very narrow prejudices. His enmity to the Greeks was based on moral rather than on literary grounds. There can be little doubt that in his day the people of Greece had lost that nobility of character which distinguished the men who fought at Marathon and Salamis. By associating the people as he saw them with the writings of their ancestors, he entertained a prejudiced view of Greek literature and steadily opposed its introduction into Rome. He somewhat relaxed his views in this respect, however, in his old age.[1] His hatred, too, against Karthage was characterized by the same narrow spirit. Alarmed at the sudden prosperity of the great rival of Rome, when he was sent there as ambassador, he is said to have ended his speeches after that date with the words : *Ceterum censeo delendam esse Karthaginem.*[2] He died at the age of 85 according to Cicero and Pliny, or of 90 according to Livy.

His hatred against the Greeks.

His hostility to Karthage.

Death.

Cato was the creator of Latin prose writing, and the first truly national author. His chief production was the [3]*Origines*, an historical and antiquarian work, consisting of Seven Books. The First Book treated of the regal period ; the Second and Third, of the rise of the Italian States ; the Fourth, of the First Punic War , the Fifth, of the Second Punic War ; the last two Books contained the history to the year 157 B. C. Though we can form but an imperfect estimate of the work from the few fragments

Cato the first national author.
The *Origines*

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[1] § 38, § 26. [2] § 18. [3] § 38.

that remain, we are safe in concluding that, if complete, it would be invaluable in throwing light on doubtful points of early Roman history. We possess, however, the *De Re Rustica*, though in an abridged form. It is a sort of "Farm Book," giving instruction in all matters connected with agriculture. Many Latin writers composed works on the same subject; these are thus enumerated by Columella:—

The *De Re Rustica*

"Cato was the first who taught the art of agriculture to speak in Latin: after him it was improved by the two Sasernae, father and son: next it acquired eloquence from Scrofa Tremellius; polish from M. Terentius Varro; poetic power from Virgil." To these he adds Julius Hyginus, Mago (the Karthaginian), Cornelius Celsus, Julius Atticus and Julius Gracinus.

Writers on Agriculture.

Cato also wrote works on medicine. His *Commentarius quo medetur Filio, Servis, Familiaribus* is a sort of "Hand-Book" on the cures of ordinary diseases. The *Carmen de Morbis*, a poetical charm to avert diseases, is noted only for its unintelligible contents. He wrote also a work, Ἀποφθέγματα, or collection of "witticisms." We have the titles of about 90 orations delivered by him, but he is said to have composed upwards of 150. The fragments of these are in an earnest, abrupt, concise and witty style. The personal appearance of the censor is presented to us in the following epitaph:—

Cato's other works.

Speeches.

Πέῤῥην, πανδακέτην, γλαυκόμματον, οὐδὲ θανόντα
Πόρκιον, εἰς Ἀίδην Περσεφόνη δέχεται.

Personal appearance.

With his red hair, his constant snarl, and grey eyes,
Proserpine would not receive Porcius into Hades, even after death.

(*b*) P. Cornelius Scipio.

Birth.
First campaign.
His line of study.
Tribunus Militum 151 and 149 B. C.
Aedilis 148 B. C.
Consul 147 and 146 B. C.
Censor 142 B. C.
Takes Numantia 133 B. C.
Death 129 B. C.

[1]P. Cornelius Scipio, born 185 B. C., was the son of Aemilius Paulus, the conqueror of Perseus, but took the name of his adopted father, Scipio the Elder. Under his father he served his first campaign at Pydna. Literature and philosophy, however, were to him more attractive than military glory. From his youth he was noted for his strong attachment to the Greek people and language, and he became the leader in the Hellenistic movement that sprang up in his day. The historian Polybius and the philosopher Panaetius were inmates of his house. After serving as military tribune in Spain and in Africa, he returned to Rome and was chosen aedile, and afterwards consul for two successive years. Much against his will, he undertook the war against Karthage, and is said to have wept over the destruction of the once haughty rival of Rome. His censorship was marked by an unsuccessful attempt to reform the state on true Catonian principles. He brought the Spanish war to a close by taking Numantia. For his open approval of the death of his kinsman, Tiberius Gracchus, he incurred unpopularity, and took no part in politics till an attempt was made to revive the Agrarian bill of Gracchus. After opposing it vehemently he was escorted home from the Senate by an enthusiastic crowd of admirers, whose interests were threatened by its provisions ; but next morning he was found dead in bed. Suspicion pointed to Carbo as the

[1]Surnamed *Aemilianus*, from his father's name ; *Africanus*, from his conquest of Karthage, 146 B. C.; *Numantinus*, from taking Numantia, 1[illegible] B. C., and *Minor*, to distinguish him from *Scipio Major*.

author of the crime. Unlike Scipio the Elder, Scipio the Younger, plain and simple in his social life, was a noble specimen of a Roman [Character] refined by the humanizing influence of Greek culture. His broad, liberal views and enlightened policy were in striking contrast with the narrow principles held by Cato. Unselfish in his public and private relations, he died a poor man, though he had many an opportunity of enriching himself at the expense of the state. Perhaps the noblest eulogy passed on him was that of his rival Metellus, who bade his sons go and attend the funeral of the greatest man that had ever lived or ever should live at Rome.

(c) C. Laelius.

[1]Caius Laelius was born 185 B. C., and [Birth] studied philosophy under Diogenes and Panaetius. He turned his attention to law, where his eloquence soon gained him a distinguished place. After accompanying Scipio the Younger to Africa, and subsequently holding the office of [Goes to Africa] praetor in Spain, he was elected Consul, 140 B. C. [Consul] He was, however, rather a philosopher than statesman. After his consulship he lived a retired life on his estate, dividing his time between agriculture and philosophy. He seems to have been of a cheerful, equable temper, and to have looked with philosophic calmness on the smiles [Character] and frowns of fortune. He numbered Terence and Pacuvius among his companions. The friendship of Scipio and Laelius, so well described in Cicero's *De Amicitia*, was proverbial at Rome.

[1]Surnamed *Sapiens*.

VII.—GENEALOGICAL TREE CONNECTING THE SCIPIOS, CATOS, AND AEMILII.

AEMILIUS PAULUS,
(Conqueror of Macedonia).

- Son adopted by P. Cornelius Scipio, and known as Scipio, the Younger.
- Aemilia.
- Son.
- Son.

M. PORCIUS CATO CENSORIUS,
(Married (1) Licinia, (2) Salonia).

- M. Porcius Cato Licinianus, (married Aemilia, daughter of Aemilius Paulus; died 152 B.C.)
- M. Porcius Cato Salonius
  - M. Porcius Cato.
    - M. Porcius Cato Uticensis, (died at Utica, 46 B.C.)

P. CORNELIUS SCIPIO, (Consul 259 B.C.)

- P. Cornelius Scipio, (Consul 218 B.C.; killed in Spain 211 B.C.)
  - P. Cornelius Scipio Africanus, (married Aemilia, sister of Aemilius Paulus; defeated Hannibal at Zama, 202 B.C.)
    - P. Cornelius Scipio Africanus.
      - ⋮ P. Cornelius Scipio Aemilianus, Africanus, Minor, (son of Aemilius Paulus; married Sempronia, sister of the Gracchi).
    - L. Cornelius Scipio Africanus.
    - Cornelia Major.
    - Cornelia Minor = Tib. Gracchus.
      - Tib. Gracchus.
      - C. Gracchus.
      - Sempronia.
- Cn. Cornelius Scipio, (Consul 229 B.C.; killed in Spain 211 B.C.)
  - L. Cornelius Scipio Asiaticus, (Consul 190 B.C.)

CICERO'S CATO MAJOR.

[illegible] – Praenomen = first name
[illegible] – Nomen = [illegible] name
[illegible] – Cognomen = family name
[illegible] – Agnomen = title

[illegible], both old

[illegible]
[illegible]
[illegible] Lex. The
whole of which a [illegible]
[illegible]

[illegible]
[illegible]

[illegible]
are the [illegible] words

[illegible]

M. TULLI CICERONIS

CATO MAJOR DE SENECTUTE.

I.—§ 1. [1]*O Tite, si* [2]*quid ego* [3]*adjuero, curamve* [4]*levasso,*
Quae nunc te [5]*coquit et* [6]*versat in pectore fixa,*
[7]*Ecquid erit* [8]*praemi?*

Licet enim versibus eisdem mihi affari te, Attice, quibus affatur Flamininum

[9]*Ille vir, haud magna cum re, sed plenus fidei,*

[10]quamquam [11]certo scio non, ut [12]Flamininum,

Sollicitari te, Tite, sic [13]*noctesque diesque,*

[14]novi enim moderationem animi tui, et aequitatem, teque non [15]cognomen solum Athenis [16]deportasse, sed [17]humanitatem et prudentiam intellego. [18]Et tamen te suspicor eisdem rebus, quibus me ipsum, interdum gravius commoveri, [19]quarum consolatio et major est et in aliud tempus differenda. [20]Nunc autem mihi visum est de senectute aliquid ad te conscribere. § 2. [1]Hoc enim onere, quod mihi tecum commune est, aut jam urgentis aut certe adventantis senectutis, [2]et te et me ipsum levari volo: [3]etsi te quidem id [4]modice ac sapienter, [5]sicut omnia, et ferre et laturum esse certo scio. [6]Sed mihi, quum de senectute aliquid vellem scribere, tu occurrebas dignus eo munere, quo uterque nostrum communiter uteretur. [7]Mihi quidem ita jucunda hujus libri confectio fuit, ut non modo omnes [8]absterserit senectutis molestias, sed effecerit [9]mollem etiam et jucundam senectutem. Nunquam igitur laudari

[10]satis digne poterit philosophia, [11]cui qui pareat, omne tempus aetatis sine molestia possit degere. § 3. Sed de [1]ceteris [2]et diximus multa, et saepe dicemus: [3]hunc librum *de Senectute* ad te misimus. Omnem autem [4]sermonem tribuimus non [5]Tithono, ut Aristo Ceus, [6]parum enim esset auctoritatis in fabula; sed [7]M. Catoni seni, quo majorem auctoritatem haberet oratio: [8]apud quem [9]Laelium et Scipionem facimus admirantes [10]quod is tam facile senectutem ferat, eisque eum respondentem. Qui si [11]eruditius videbitur disputare quam consuevit ipse in suis libris, [12]attribuito litteris Graecis, quarum constat eum perstudiosum fuisse in senectute. Sed [13]quid opus est plura? Jam enim ipsius Catonis sermo explicabit nostram omnem de senectute sententiam.

II.—§ 4. SCIPIO. [1]Saepe numero admirari soleo cum hoc C. Laelio [2]quum ceterarum rerum tuam excellentem, M. Cato, perfectamque sapientiam, tum vel maxime quod nunquam senectutem tibi gravem esse senserim: quae [3]plerisque senibus sic odiosa est, [4]ut onus se Aetna gravius dicant sustinere.

CATO. Rem [5]haud sane difficilem, Scipio et Laeli, admirari videmini: [6]quibus enim nihil opis est in ipsis ad bene beateque vivendum, eis omnis aetas gravis est: [7]qui autem omnia bona a se ipsi petunt, eis nihil potest malum videri, quod naturae necessitas afferat. [8]Quo in genere in primis est senectus, quam ut [9]adipiscantur omnes optant, eandem accusant adeptam: tanta est inconstantia stultitiae atque perversitas. Obrepere [10]aiunt eam citius quam putassent. [11]Primum, quis coegit eos falsum putare? Qui enim citius [12]adulescentiae senectus, quam pueritiae adulescentia obrepit? Deinde, qui minus gravis esset eis senectus, si octingentesimum annum agerent, quam si octogesimum? Praeterita enim aetas, [13]quamvis longa, quum

[illegible]

[illegible]

[illegible] 332

Comparison of plus [illegible]

[illegible]

Soleo = [illegible]

[illegible]

effluxisset, nulla consolatione permulcēre posset [11]stultam senectutem. § 5. Quocirca si sapientiam meam admirari soletis—quae [1]utinam digna esset opinione vestra nostroque [2]cognomine !—in hoc sumus sapientes, quod, [3]Naturam optimam ducem, tamquam deum, sequimur, eique paremus : [4]a qua non veri simile est, quum ceterae partes aetatis bene descriptae sint, extremum actum tamquam ab inerti poeta esse neglectum. [5]Sed tamen necesse fuit esse aliquid extremum, et, tamquam in arborum bacis terraeque fructibus, maturitate tempestiva quasi vietum et caducum, quod [6]ferundum est molliter sapienti. [7]Quid est enim aliud Gigantum modo bellare cum Dis, nisi naturae repugnare ?

§ 6. LAELIUS. [1]Atqui, Cato, [2]gratissimum nobis, [3]ut etiam pro Scipione pollicear, feceris, si, quoniam speramus, volumus quidem certe, senes [4]fieri, [5]multo ante a te didicerimus, [6]quibus facillime rationibus ingravescentem aetatem ferre possimus.

CATO. Faciam vero, Laeli ; praesertim si utrique vestrum, ut dicis, [7]gratum futurum est.

LAELIUS. [8]Volumus sane, [9]nisi molestum est, Cato, [10]tamquam aliquam viam longam confeceris, quam nobis quoque ingrediendum sit, istuc, quo pervenisti, videre quale sit.

III.—§ 7. CATO. Faciam, [1]ut potero, Laeli. Saepe enim interfui querellis aequalium meorum—[2]pares autem cum paribus, veteri proverbio, facillime congregantur—[3]quae C. Salinator, quae Sp. Albinus, homines consulares, nostri fere aequales, deplorare solebant ; [4]tum [5]quod voluptatibus carerent, sine quibus vitam nullam putarent ; tum quod spernerentur ab eis, a quibus coli essent soliti. Qui mihi [6]non id videbantur accusare, quod esset accusandum. Nam si id culpa senectutis accideret, [7]eadem mihi usu

venirent, reliquisque omnibus majoribus natu. [8]Quorum ego multorum cognovi senectutem sine querella, [9]qui se et libidinum vinculis laxatos esse non moleste ferrent, [10]nec a suis despicerentur. Sed omnium istius modi querellarum in moribus est culpa, non in aetate. [11]Moderati enim et nec difficiles nec inhumani senes tolerabilem agunt senectutem: importunitas [12]autem et inhumanitas omni aetati molesta est.

§ 8. LAELIUS. Est, ut dicis, Cato. [1]Sed fortasse dixerit quispiam, tibi propter [2]opes et copias et dignitatem tuam tolerabiliorem senectutem videri: [3]id autem non posse multis contingere.

CATO. [4]Est istuc quidem, Laeli, aliquid; sed nequaquam in isto sunt omnia: [5]ut Themistocles fertur Seriphio cuidam in [6]jurgio respondisse, quum [7]ille dixisset, non eum sua, sed patriae gloria splendorem assecutum; *Nec [8]hercule*, inquit, *si ego Seriphius essem, nobilis; nec tu, si Atheniensis esses, clarus unquam fuisses.* [9]Quod eodem modo de senectute dici potest. [10]Nec enim in summa inopia levis esse senectus potest, ne sapienti quidem; nec insipienti etiam in summa copia [11]non gravis. [12]§ 9. [1]Aptissima omnino sunt, Scipio et Laeli, arma senectutis artes exercitationesque virtutum, quae in omni aetate cultae, quum multum diuque vixeris, mirificos efferunt fructus, [2]non solum quia nunquam deserunt, ne in extremo quidem tempore aetatis—[3]quamquam id maximum est—verum etiam quia conscientia bene actae vitae multorumque bene factorum recordatio jucundissima est.

IV.—§ 10. Ego Q. Maximum—[1]eum, qui Tarentum recepit—senem [2]adulescens ita dilexi, ut æqualem. [3]Erat enim in illo viro comitate condita gravitas, nec senectus mores mutaverat. [4]Quamquam eum colere coepi non admodum grandem natu, sed tamen jam aetate provec-

sum. [4]Anno enim post consul primum fuerat quam ego natus sum. [5]cumque eo quartum consule adulescentulus miles profectus sum ad Capuam, quintoque anno post ad Tarentum. [6]Quaestor deinde quadriennio post factus sum; quem magistratum gessi [7]consulibus Tuditano et Cethego, [8]quum quidem ille admodum senex suasor legis Cinciae *de Donis et Muneribus* fuit. Hic et bella gerebat, [9]ut adulescens, [10]quum plane grandis esset, [11]et Hannibalem juveniliter exsultantem patientia sua molliebat: de quo praeclare familiaris noster Ennius:

Unus homo nobis [12]*cunctando restituit rem;*
[13]*Noenum* [14]*rumores ponebat ante salutem:*
Ergo postque [15]*magisque viri nunc gloria claret.*

§ 11. Tarentum vero qua vigilantia, quo consilio recepit! quum quidem, [1]me audiente, Salinatori, [2]qui amisso oppido fugerat in arcem, glorianti atque ita dicenti, *Mea opera, Q. Fabi, Tarentum recepisti:* *Certe*, inquit ridens, *nam, nisi tu amisisses, nunquam recepissem.* Nec vero [3]in armis praestantior, quam in toga: [4]qui consul iterum, Sp. Carvilio collega quiescente, C. Flaminio tribuno plebis, quoad potuit, restitit, agrum Picentem et Gallicum viritim contra senatus auctoritatem dividenti; augurque [5]quum esset, dicere ausus est optimis auspiciis ea geri, quae pro reipublicae salute gererentur; [6]quae contra rempublicam ferrentur, contra auspicia ferri. § 12. Multa in eo viro [1]praeclara cognovi; sed nihil est admirabilius, [2]quam quo modo ille mortem fili tulit, clari viri et consularis. [3]Est in manibus laudatio: [4]quam quum legimus, quem philosophum non contemnimus? Nec vero ille [5]in luce modo atque in oculis civium magnus, sed intus domique praestantior. [6]Qui sermo! quae praecepta! [7]quanta notitia antiquitatis! quae scientia juris auguri! [8]multae etiam, ut in homine Romano, litterae: omnia memoria tenebat non

[9]domestica solum, sed etiam externa bella. [10]Cujus sermone ita tum cupide fruebar, quasi jam divinarem, id quod evenit, illo exstincto fore unde discerem neminem.

V.—§ 13. [1]Quorsus igitur haec tam multa de Maximo? Quia profecto videtis [2]nefas esse dictu miseram fuisse talem senectutem. [3]Nec tamen omnes possunt esse Scipiones aut Maximi, ut urbium expugnationes, ut pedestres navalesve pugnas, ut bella a se gesta, ut triumphos recordentur. Est etiam [4]quiete, et pure, et eleganter actae aetatis placida ac lenis senectus, [5]qualem accepimus Platonis, qui [6]uno et octogesimo anno scribens mortuus est; qualem Isocratis, qui eum librum, qui *Panathenaicus* [7]inscribitur, quarto nonagesimo anno scripisse se dicit, vixitque quinquennium postea; cujus magister Leontinus Gorgias centum et septem complevit annos, neque unquam in suo studio atque opere cessavit. [8]Qui, quum ex eo quaereretur cur tamdiu vellet esse in vita; [9]*Nihil habeo*, inquit, *quod accusem senectutem.* § 14. Praeclarum responsum, et docto homine dignum! Sua enim [1]vitia insipientes et suam culpam in senectutem conferunt: quod non faciebat is, cujus modo mentionem feci, [2]Ennius;

[3]*Sicut fortis equus*, [4]*spatio qui saepe supremo*
[5]*Vicit Olympia, nunc* [6]*senio confectus quiescit.*

Equi fortis et victoris senectuti comparat [7]suam: quem quidem probe meminisse potestis. [8]Anno enim undevicesimo post ejus mortem hi consules, T. Flamininus et M'. Acilius, facti sunt; ille autem Caepione et Philippo iterum consulibus mortuus est, [9]quum ego quidem quinque et sexaginta annos natus legem Voconiam voce magna et bonis lateribus suasissem. Annos septuaginta natus—tot enim vixit Ennius—ita ferebat [10]duo, quae maxima putantur onera, paupertatem et senectutem, ut eis paene delectari videretur.

§ 15. [1]Etenim, [2]quum complector animo, reperio quatuor causas, [3]cur senectus misera videatur: [4]unam, quod avocet a rebus gerendis; alteram, quod corpus faciat [5]infirmius; tertiam, quod privet omnibus fere voluptatibus; quartam, quod haud procul absit a morte. Earum, si placet, causarum quanta quamque sit justa una quaeque videamus.

VI.—A rebus gerendis senectus [6]abstrahit. [7]Quibus? [8]An eis, quae geruntur juventute et viribus? Nullaene igitur [9]res sunt seniles, quae, vel infirmis corporibus, animo tamen administrentur? Nihil ergo agebat Q. Maximus? Nihil L. Paulus, [10]pater tuus, Scipio, socer optimi viri, fili mei? Ceteri senes, [11]Fabricii, Curii, Coruncanii, [12]quum rempublicam consilio et auctoritate defendebant, nihil agebant? § 16. Ad Appi Claudi senectutem [1]accedebat etiam ut caecus esset: tamen is, quum [2]sententia senatus inclinaret ad pacem et foedus faciendum cum Pyrrho, [3]non dubitavit dicere illa, quae [4]versibus persecutus est Ennius:

[5]Quo vobis mentes, rectae quae stare solebant
Antehac, dementes sese flexere viai?

ceteraque gravissime; notum enim vobis carmen est: et tamen ipsius Appi [6]exstat oratio. Atque [7]haec ille egit septem et decem annos post alterum consulatum, quum [8]inter duos consulatus anni decem interfuissent, censorque ante consulatum [9]superiorem fuisset. [10]Ex quo intellegitur Pyrrhi bello grandem sane fuisse; [11]et tamen sic a patribus accepimus. § 17. [1]Nihil igitur afferunt, [2]qui in re gerenda versari senectutem negant; [3]similesque sunt, ut si qui gubernatorem in navigando nihil agere dicant, [4]quum alii malos scandant, alii per foros cursent, alii sentinam exhauriant, ille clavum tenens sedeat in puppi quietus. [5]Non facit ea, quae juvenes. [6]At vero multo majora et meliora facit. Non viribus, aut [7]velocitate, aut celeritate corporum, res magnae geruntur, sed

consilio, auctoritate, sententia; [2]quibus non modo non orbari, sed etiam augeri senectus solet. § 18. [1]Nisi forte ego vobis, qui et miles et tribunus et legatus et consul versatus sum in vario genere bellorum, cessare nunc videor, quum bella non gero. [2]At senatui, quae sint gerenda, praescribo, et quo modo; [3]Karthagini, male jam diu cogitanti, bellum multo ante denuntio, [4]de qua vereri non ante desinam, quam illam excisam esse cognovero. § 19. [1]Quam palmam utinam di immortales tibi, Scipio, reservent, ut avi relliquias persequare! Cujus a morte hic [2]quintus et tricesimus est annus; [3]sed memoriam illius viri excipient omnes anni consequentes. Anno ante me censorem mortuus est, [4]novem annis post meum consulatum, [5]quum consul iterum me consule creatus esset. [6]Num igitur, si ad centesimum annum vixisset, senectutis eum suae paeniteret? [7]Nec enim excursione, nec saltu, nec eminus hastis aut comminus gladiis uteretur; sed consilio, ratione, sententia. Quae nisi essent in senibus, non [8]summum consilium majores nostri appellassent [9]*Senatum*. § 20. Apud Lacedaemonios quidem ei, qui [1]amplissimum magistratum gerunt, [2]ut sunt, sic etiam nominantur *senes*. Quod [3]si legere aut audire voletis externa, maximas respublicas ab adulescentibus [4]labefactatas, senibus sustentatas et restitutas, reperietis.

[5]*Cedo, qui vestram rempublicam tantam amisistis tam cito!*

Sic enim percontantur in Naevi poetae *Ludo*. Respondentur et alia, et haec in primis:

[6]*Proveniebant oratores novi, stulti adulescentuli.*

[7]Temeritas est videlicet florentis aetatis, prudentia senescentis.

VII.—§ 21. [1]At memoria minuitur. [2]Credo, nisi eam exerceas; aut etiam si sis natura tardior. Themistocles omnium

civium nomina [1]perceperat: num igitur censetis eum, quum aetate [2]processisset, qui Aristides esset, Lysimachum [3]salutare solitum? Equidem non modo eos novi qui sunt, sed eorum patres etiam et avos. [5]Nec sepulcra legens vereor, quod aiunt, ne memoriam perdam; his enim ipsis legendis [6]in memoriam redeo mortuorum. Nec vero [7]quemquam senem audivi [8]oblitum, quo loco thesaurum obruisset. Omnia, quae [9]curant, meminerunt, [10]vadimonia constituta, qui sibi, quibus ipsi debeant. § 22. [1]Quid jurisconsulti, quid pontifices, quid augures, quid philosophi senes? quam multa meminerunt! Manent [2]ingenia senibus, modo permaneat studium et industria; [3]nec ea solum in claris et [4]honoratis viris, sed in vita etiam privata et quieta. [5]Sophocles ad summam senectutem tragoedias [6]fecit; [7]quod propter studium, quum rem familiarem neglegere videretur, a filiis in judicium vocatus est, [8]ut, quemadmodum nostro more male rem gerentibus patribus bonis interdici solet, sic illum quasi desipientem a re familiari removerent judices. Tum senex dicitur eam fabulam, quam [9]in manibus habebat et [10]proxime scripserat, *Oedipum Coloneum*, recitasse judicibus, quaesisseque, num illud carmen [11]desipientis videretur. Quo recitato, sententiis judicum est liberatus. § 23. [1]Num igitur hunc, num Homerum, num Hesiodum, num Simoniden, num Stesichorum; num, quos ante dixi, Isocraten, Gorgian; num philosophorum principes, Pythagoran, Democritum, num Platonem, num Xenocraten, num postea Zenonem, Cleanthen, aut eum, quem vos etiam Romae vidistis, [2]Diogenen Stoicum, [3]coegit in suis studiis obmutescere senectus? [4]an in omnibus eis studiorum agitatio vitae aequalis fuit? § 24. [1]Age, [2]ut ista divina studia omittamus, possum nominare [3]ex agro Sabino rusticos Romanos, vicinos et familiares meos, [4]quibus absentibus nunquam fere ulla in agro majora opera fiunt, non serendis, non

percipiendis, non condendis fructibus. Quamquam in aliis minus hoc mirum est, nemo enim est tam senex [5]qui se annum non putet posse vivere. Sed eidem elaborant in eis, quae sciunt nihil omnino ad se pertinere :

[6]*Serit arbores, quae alteri saeclo prosint,*

ut ait Statius noster in *Synephebis.* § 25. [1]Nec vero dubitat agricola, quamvis sit senex, quaerenti, cui serat, respondere ; [2]*Dis immortalibus, qui me non accipere modo haec a majoribus voluerunt, sed etiam posteris prodere.*

VIII.—Et [3]melius Caecilius de sene alteri saeculo prospiciente, quam [4]illud idem :

[5]*Edepol senectus, si nil quidquam aliud* [6]*viti*
Apportes tecum, quum advenis, unum id sat est,
[7]*Quod diu vivendo multa, quae non volt, videt.*

Et multa fortasse quae volt. Atque [8]in ea quidem, quae non volt, saepe etiam adulescentia incurrit. [9]Illud vero idem Caecilius vitiosius :

Tum equidem in [10]*senecta hoc deputo miserrimum—*
[11]*Sentire ea aetate esse se odiosum alteri.*

§ 26. [1]Jucundum potius, quam odiosum. Ut enim adulescentibus bona indole praeditis sapientes [2]senes delectantur, leviorque fit senectus eorum, qui ab juventute coluntur et diliguntur : sic adulescentes senum praeceptis gaudent, quibus ad virtutum studia ducuntur. [3]Nec minus intellego me vobis, quam vos mihi esse jucundos. [4]Sed videtis, [5]ut senectus non modo languida atque iners non sit, verum etiam sit operosa, et semper [6]agens aliquid et moliens, [7]tale scilicet, quale cujusque studium in superiore vita fuit. [8]Quid, qui etiam addiscunt aliquid, ut Solonem [9]versibus gloriantem videmus, qui se cotidie aliquid addiscentem senem fieri dicit ; [10]et ego feci, qui Graecas

litteras senex didici, quas quidem sic avide arripui, quasi diuturnam sitim explere cupiens, ut [11]ea ipsa mihi nota essent, quibus me nunc exemplis uti videtis. [12]Quod quum fecisse Socraten in fidibus audirem, [13]vellem equidem et illud, discebant enim [14]fidibus antiqui, sed in litteris certe elaboravi.

IX.—§ 27. Ne nunc equidem [1]vires desidero adulescentis, is enim erat [2]locus alter de vitiis senectutis, [3]non plus, quam adulescens tauri aut elephanti desiderabam. [4]Quod est, eo decet uti, et, quidquid agis, agere pro viribus. Quae enim vox potest esse contemptior, quam Milonis Crotoniatae? [5]qui, quum jam senex esset, athletasque se in curriculo exercentes videret, adspexisse [6]lacertos suos dicitur, illacrimansque dixisse, [7]*At hi quidem jam mortui sunt*. Non vero [8]tam isti, quam tu ipse, nugator; neque enim [9]ex te unquam es nobilitatus, sed ex lateribus et lacertis tuis. [10]Nihil Sex Aelius tale, nihil multis annis ante Ti. Coruncanius, nihil [11]modo P. Crassus, a quibus [12]jura civibus praescribebantur, [13]quorum usque ad extremum spiritum est provecta prudentia. § 28. [1]Orator metuo ne languescat senectute; est enim munus ejus non ingeni solum, sed laterum etiam et virium. [2]Omnino canorum illud in voce splendescit etiam nescio quo pacto in senectute: quod equidem adhuc non amisi, et videtis annos. [3]Sed tamen est decorus sermo seni, quietus et remissus, [4]facitque persaepe ipsa sibi audientiam diserti senis composita et mitis oratio. [5]Quod si ipse exsequi nequeas, possis tamen Scipioni praecipere et Laelio. Quid enim est jucundius senectute stipata [6]studiis juventutis? § 29 [1]An ne eas quidem vires senectuti relinquimus, ut adulescentulos doceat, instituat, ad omne offici munus instruat? quo quidem opere quid potest esse praeclarius? Mihi vero et [2]Cn. et P. Scipiones et avi duo L. Aemilius et P. Africanus, comitatu nobilium juvenum fortunati

videbantur. [3]Nec ulli bonarum artium magistri non beati putandi, quamvis consenuerint vires atque defecerint. [4]Etsi ipsa ista defectio virium adulescentiae vitiis efficitur saepius, quam senectutis; libidinosa etenim et intemperans adulescentia effetum corpus tradit senectuti. § 30. Cyrus [1]quidem apud Xenophontem eo sermone quem moriens habuit, [2]quum admodum senex esset, negat se unquam sensisse senectutem suam imbecilliorem factam, quam adulescentia fuisset. [3]Ego L. Metellum memini puer—qui quum quadriennio post alterum consulatum pontifex maximus factus esset, viginti et duos annos ei sacerdotio praefuit—ita bonis esse viribus extremo tempore aetatis, ut adulescentiam non requireret. [4]Nihil necesse est mihi de me ipso dicere; [5]quamquam est id quidem senile, aetatique nostrae conceditur.

X.—§ 31. [1]Videtisne, [2]ut apud Homerum saepissime Nestor de virtutibus suis praedicet? [4]Tertiam enim jam aetatem hominum vivebat: [5]nec erat ei verendum ne vera de se praedicans nimis videretur aut insolens aut loquax. Etenim, ut ait Homerus, [6]ex ejus lingua melle dulcior fluebat oratio. Quam ad [7]suavitatem nullis egebat corporis viribus: et tamen [8]dux ille Graeciae nusquam optat, ut [9]Ajacis similes habeat decem, [10]sed ut Nestoris: [11]quod si sibi acciderit, non dubitat, quin brevi sit Troja peritura. § 32. [1]Sed redeo ad me. Quartum ago annum et octogesimum: [2]vellem equidem posse idem gloriari, quod Cyrus, sed tamen hoc [3]queo dicere, non me quidem [4]eis esse viribus, quibus aut miles bello Punico aut quaestor eodem bello aut consul in Hispania [5]fuerim aut quadriennio post, quum tribunus militaris depugnavi apud Thermopylas, M'. Acilio Glabrione consule: sed tamen, ut vos videtis, [6]non plane me enervavit, non afflixit senectus: non [7]curia vires meas desiderat, non [8]rostra, non amici, non [9]clientes, non hospites. [10]Nec enim unquam sum assensus veteri illi

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laudatoque proverbio, quod monet mature fieri senem, si diu velis esse senex. [11] Ego vero me minus diu senem esse mallem quam esse senem ante quam essem. [12] Itaque nemo adhuc convenire me voluit, cui fuerim occupatus. § 33. [1] At minus habeo virium quam vestrum utervis. Ne vos quidem T. Ponti centurionis vires habetis: num idcirco est ille praestantior? [2] Moderatio modo virium adsit et tantum quantum potest quisque nitatur; [3] ne ille non magno desiderio tenebitur virium. [4] Olympiae per stadium ingressus esse Milo dicitur, quum umeris sustineret bovem. Utrum igitur [5] has corporis, an Pythagorae tibi malis vires ingeni dari? [6] Denique isto bono utare, dum adsit; quum absit, ne requiras; nisi forte adulescentes pueritiam, paulum aetate progressi adulescentiam, debeant requirere. Cursus est [7] certus aetatis, et una via naturae, eaque simplex; [8] suaque cuique parti aetatis tempestivitas est data, ut et infirmitas puerorum, et ferocitas juvenum, et gravitas jam constantis aetatis, et senectutis maturitas [1] naturale quiddam habeat, quod suo tempore percipi debeat. § 34. Audire te arbitror, Scipio, hospes tuus [2] avitus, Masinissa, quae faciat hodie [3] nonaginta annos natus; [4] quum ingressus iter pedibus sit, in equum omnino non ascendere; quum autem equo, ex equo non descendere; [5] nullo imbri, nullo frigore adduci ut capite operto sit; summam esse in eo corporis [6] siccitatem, itaque exsequi omnia regis [8] officia et munera. Potest igitur exercitatio et temperantia etiam in senectute conservare aliquid pristini roboris.

XI.—§ [7] Non sunt in senectute vires. Ne postulantur quidem vires a senectute. Ergo et [8] legibus et institutis vacat aetas nostra muneribus eis quae non possunt sine viribus sustineri. Itaque [9] non modo quod non possumus, sed ne quantum possumus quidem cogimur. § 35. [1] At multi ita sunt imbecilli senes, ut nullum offici aut omnino

vitae munus exsequi possint. At id [2]quidem non proprium senectutis vitium est, sed commune valetudinis. Quam fuit imbecillus P. Africani filius, [3]is qui te adoptavit, [4]quam tenui aut nulla potius valetudine! Quod ni ita fuisset, alterum [5]illud exstitisset lumen civitatis: ad paternam enim magnitudinem animi doctrina uberior accesserat. Quid mirum igitur [6]in senibus, si infirmi sunt aliquando, quum [7]id ne adulescentes quidem effugere possint? [8]Resistendum, Laeli et Scipio, senectuti est, ejusque vitia diligentiā compensanda sunt. Pugnandum, tamquam contra morbum, sic contra senectutem. § 36. [1]Habenda ratio valetudinis, utendum exercitationibus modicis, [2]tantum cibi et potionis adhibendum, ut reficiantur vires, non opprimantur. Nec vero corpori solum subveniendum est, sed [3]menti atque animo multo magis. Nam haec quoque, [4]nisi tamquam lumini oleum instilles, exstinguntur senectute. Et corpora quidem exercitationum defetigatione ingravescunt, [5]animi autem exercitando levantur. [6]Nam, quos ait Caecilius, *comicos stultos senes* hoc significat—credulos, obliviosos, dissolutos: quae vitia sunt non senectutis, sed inertis, ignavae, somniculosae senectutis. Ut petulantia, ut libido magis est adulescentium quam senum—nec tamen omnium adulescentium, sed [7]non proborum—sic ista senilis stultitia—quae [8]*deliratio* appellari solet—senum levium est, non omnium. § 37. Quatuor [1]robustos filios, quinque filias, tantam domum, tantas clientelas Appius [2]regebat et senex et caecus. [3]Intentum enim animum, tamquam arcum, habebat, nec languescens succumbebat senectuti. Tenebat non modo [4]auctoritatem, sed etiam imperium in suos; [5]metuebant servi, verebantur liberi, carum omnes habebant: vigebat in illa domo patrius mos et disciplina. § 38. [1]Ita enim senectus honesta est, si se ipsa defendit, si jus suum retinet, si nemini emancipata est, si usque ad ultimum spiritum dominatur

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in suos. Ut enim adulescentem, in quo [2]senile aliquid, sic senem, in quo est adulescentis aliquid, probo: quod qui sequitur, corpore senex esse poterit, animo nunquam erit. [3]Septimus mihi *Originum* liber est in manibus; [4]omnia antiquitatis monumenta colligo; [5]causarum illustrium, quascumque defendi, nunc quum maxime, conficio orationes; jus augurium, pontificium, civile tracto; [6]multum etiam Graecis litteris utor; Pythagoriorumque more, exercendae memoriae gratia, quid quoque die dixerim, audierim, egerim, [7]commemoro vesperi. [8]Hae sunt exercitationes ingeni, haec curricula mentis; in his desudans atque elaborans corporis vires non magnopere desidero. Adsum amicis, venio in senatum [9]frequens, [10]ultroque affero res multum et diu cogitatas, easque tueor animi, non corporis, viribus. Quas si exsequi nequirem, tamen me [11]lectulus meus oblectaret ea ipsa cogitantem, quae jam agere non possem: [12]sed, ut possim, facit acta vita. Semper enim in his studiis laboribusque [13]viventi non intellegitur quando obrepat senectus. [14]Ita sensim sine sensu aetas senescit: nec subito frangitur, [15]sed diuturnitate exstinguitur.

XII.—§ 39. [1]Sequitur tertia vituperatio senectutis, [2]quod eam carere dicunt voluptatibus. O praeclarum [3]munus aetatis, siquidem id aufert nobis, quod est in adulescentia vitiosissimum! [4]Accipite enim, optimi adulescentes, veterem orationem Archytae Tarentini, magni in primis et praeclari viri, quae mihi tradita est, quum essem adulescens Tarenti cum Q. Maximo. [5]Nullam [5]capitaliorem pestem, quam corporis voluptatem, hominibus dicebat a natura datam; [6]cujus voluptatis avidae libidines temere et effrenate ad potiundum incitarentur. § 40. [1]Hinc [2]patriae proditiones, hinc rerum publicarum eversiones, hinc cum hostibus clandestina colloquia nasci; nullum denique [3]scelus, nullum malum facinus esse, [4]ad quod suscipiendum

non libido voluptatis impelleret; stupra vero, et adulteria, et omne tale flagitium, nullis excitari aliis illecebris, nisi voluptatis: [3]quumque homini sive natura, sive quis deus, nihil mente praestabilius dedisset, huic divino [4]muneri ac dono nihil esse tam inimicum quam voluptatem. § 41. Nec enim [1]libidine dominante temperantiae locum esse, neque omnino in voluptatis regno virtutem posse consistere. [2]Quod quo magis intellegi posset, fingere animo jubebat tanta incitatum aliquem voluptate corporis, quanta percipi posset maxima: nemini censebat fore dubium, quin tamdiu, dum ita gauderet, nihil agitare mente, nihil ratione, nihil cogitatione consequi posset. Quocirca nihil esse tam detestabile tamque pestiferum quam voluptatem, [4]si quidem ea, quum major esset atque longior, omne animi lumen exstingueret. [5]Haec cum C. Pontio Samnite—patre ejus, a quo Caudino proelio Sp. Postumius, T. Veturius, consules, superati sunt—locutum Archytam Nearchus Tarentinus, hospes noster, qui in amicitia populi Romani permanserat, se a majoribus natu accepisse dicebat, [6]quum quidem ei sermoni interfuisset Plato Atheniensis, quem Tarentum venisse, [7]L. Camillo, Appio Claudio consulibus, reperio. § 42. [1]Quorsus haec? [2]ut intelligeretis, si voluptatem aspernari ratione et sapientia non possemus, magnam esse habendam senectuti gratiam, [3]quae efficeret, ut id non liberet quod non oporteret. Impedit enim consilium voluptas; rationi est inimica, ac mentis—ut ita dicam—[4]praestringit oculos, nec habet ullum cum virtute commercium. [5]Invitus quidem feci, ut fortissimi viri T. Flaminini fratrem, L. Flamininum e senatu ejicerem septem annis post quam consul fuisset; sed notandam putavi libidinem. Ille enim [6]quum esset consul in Gallia [7]exoratus in convivio a scorto est [8]ut securi feriret aliquem eorum qui in vinculis [9]essent, damnati rei capitalis. Hic, [10]Tito fratre suo censore, qui proximus ante me fuerat, elapsus est: [11]mihi

vero et Flacco neutiquam probari potuit tam flagitiosa et tam perdita libido, [12]quae cum probro privato conjungeret imperi dedecus.

XIII.—§ 43. Saepe audivi [1]a majoribus natu, qui se porro pueros a senibus audisse dicebant, [2]mīrari sólitum C. Fabricium quod, quum apud regem Pyrrhum legatus esset, audisset a Thessalo Cinea esse [3]quendam Athenis, qui se [4]sapientem profiteretur, eumque dicere [5]omnia quae faceremus ad voluptatem esse referenda: [6]quod ex eo audientes M'. Curium et Ti. Coruncanium optare solitos [7]ut id Samnitibus ipsique Pyrrho persuaderetur, [8]quo facilius vinci possent quum se voluptatibus dedissent. Vixerat M'. Curius cum [9]P. Decio, qui quinquennio ante eum consulem se pro republica quarto consulatu devoverat. [10]Norat eundem Fabricius, norat Coruncanius: qui quum ex sua vita, tum ex ejus quem dico P. Decii facto, judicabant [11]esse profecto aliquid natura pulchrum atque praeclarum, quod sua sponte peteretur, [12]quodque, spreta et contempta voluptate, optimus quisque sequeretur. § 44. [1]Quorsum igitur tam multa de voluptate? quia non modo vituperatio nulla, sed etiam summa laus senectutis est, quod ea voluptates nullas magnopere desiderat.

At caret epulis [2]exstructisque mensis et frequentibus poculis. Caret ergo etiam vinulentia et cruditate et [3]insomniis. Sed si aliquid dandum est voluptati, quoniam ejus blanditiis non facile obsistimus—[4]divine enim Plato *escam malorum* voluptatem appellat, [5]quod ea videlicet homines capiantur, ut hamo pisces—quamquam immoderatis epulis caret senectus, modicis tamen conviviis delectari potest. C. Duellium, M. filium, [6]qui Poenos classe primus devicerat, redeuntem a cena senem saepe videbam puer; delectabatur [7]crebro funali et tibicine, [8]quae sibi nullo exemplo privatus sumpserat: tantum licentiae

dabat gloria. § 45. Sed [1]quid ego alios? ad meipsum jam revertar. Primum habui semper [2]sodales. Sodalitates autem me quaestore constitutae sunt [3]sacris Idaeis Magnae Matris acceptis. Epulabar [4]igitur cum sodalibus, omnino modice, sed erat quidam [5]fervor aetatis: qua progrediente omnia fiunt in dies mitiora. Neque enim ipsorum conviviorum delectationem voluptatibus corporis magis quam coetu amicorum et sermonibus metiebar. [6]Bene enim majores nostri accubitionem epularem amicorum, quia vitae conjunctionem haberet, *convivium* nominarunt; melius, quam Graeci, qui hoc idem [7]tum *compotationem*, tum *concenationem* vocant, ut, quod [8]in eo genere minimum est, id maxime probare videantur.

XIV.—§ 46. Ego vero propter sermonis delectationem [1]tempestivis quoque conviviis delector, nec cum aequalibus solum, [2]qui pauci admodum restant, sed cum vestra etiam aetate atque vobiscum, habeoque senectuti magnam gratiam, [3]quae mihi sermonis aviditatem auxit, potionis et cibi sustulit. [4]Quod si quem etiam ista delectant—[5]ne omnino bellum indixisse videar voluptati, cujus est etiam fortasse quidam naturalis modus—[6]non intellego ne in istis quidem ipsis voluptatibus carere sensu senectutem. Me vero et [7]magisteria delectant a majoribus instituta; [8]et is sermo, qui more majorum a summo adhibetur in poculo; et pocula, [9]sicut in *Symposio* Xenophontis est, minuta atque rorantia; [10]et refrigeratio aestate, et vicissim aut sol aut ignis hibernus. [11]Quae quidem etiam in Sabinis persequi soleo, conviviumque vicinorum cotidie compleo, [12]quod ad multam noctem quam maxime possumus vario sermone producimus. § 47. [1]At non est voluptatum tanta quasi titillatio in senibus. Credo; sed ne desideratio quidem. [2]Nihil autem est molestum, quod non desideres. [3]Bene Sophocles, quum ex eo quidam jam affecto aetate quaereret, utereturne rebus veneriis; [4]*Di meliora!* inquit. *Ego*

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vero [5]istinc, tamquam a domino agresti ac furioso profugi. [6]Cupidis enim rerum talium odiosum et molestum est fortasse carere; satiatis vero et expletis jucundius est carere quam frui. [7]Quamquam non caret is, qui non desiderat: ergo non desiderare dico esse jucundius quam frui. § 48. Quod [1]si istis ipsis voluptatibus bona aetas fruitur libentius, [2]primum parvulis fruitur rebus, ut diximus: [3]deinde eis, quibus senectus, si non abunde potitur, non omnino caret. Ut [4]Turpione Ambivio magis delectatur, [5]qui in prima cavea spectat; delectatur tamen etiam qui in ultima, sic adulescentia, voluptates [6]propter intuens, [7]magis fortasse laetatur; sed delectatur etiam senectus, procul eas spectans, tantum quantum sat est. § 49. [1]At illa quanti sunt, [2]animum tamquam emeritis stipendiis libidinis, ambitionis, contentionis, inimicitiarum, cupiditatum omnium secum esse, secumque, ut dicitur, vivere! Si vero [3]habet aliquod tamquam pabulum studi atque doctrinae, nihil est otiosa senectute jucundius. [4]Videbamus in studio dimetiundi paene caeli atque terrae C. Gallum, familiarem patris tui, Scipio. [5]Quotiens illum lux noctu aliquid describere ingressum, quotiens nox oppressit, quum mane coepisset! [6]Quam delectabat eum defectiones solis et lunae multo nobis ante praedicere! § 50. [1]Quid in levioribus studiis, sed tamen acutis? Quam gaudebat [2]*Bello* suo *Punico* Naevius! Quam *Truculento* Plautus! quam *Pseudolo!* Vidi etiam [3]senem Livium, qui, [4]quum sex annis ante quam ego natus sum fabulam docuisset, Centone Tuditanoque consulibus, [5]usque ad adulescentiam meam processit aetate. Quid de P. Licini Crassi et [6]pontifici et civilis juris studio loquar? aut de [7]hujus P. Scipionis, qui his paucis diebus pontifex maximus factus est? Atqui [8]eos omnes, quos commemoravi, his studiis flagrantes senes vidimus. M. vero Cethegum, quem recte [9]*Suadae medullam* dixit Ennius, quanto studio

[10]exerceri in dicendo videbamus etiam senem ? Quae sunt igitur epularum, aut ludorum, aut scortorum voluptates cum his voluptatibus comparandae ? Atque haec quidem [11]studia doctrinae. quae quidem prudentibus et bene institutis pariter cum aetate crescunt. [12]ut honestum illud Solonis sit. quod ait versiculo quodam, ut ante dixi, senescere se multa in dies addiscentem ; qua voluptate animi nulla certe potest esse major.

XV.—§ 51. Venio nunc ad voluptates agricolarum, quibus ego incredibiliter delector, quae [1]nec ulla impediuntur senectute, [2]et mihi ad sapientis vitam proxime videntur accedere. [3]Habent enim rationem cum terra, quae nunquam [4]recusat imperium, nec unquam sine [5]usura reddit quod accepit ; sed alias minore, plerumque majore cum faenore. Quamquam me quidem [6]non fructus modo, sed etiam ipsius terrae vis ac natura delectat. [7]Quae quum gremio mollito ac subacto sparsum semen excepit, primum id occaecatum cohibet—ex quo [8]*occatio*, quae hoc efficit, nominata est—[9]deinde tepefactum vapore et compressu suo diffundit et elicit herbescentem ex eo viriditatem : quae nixa fibris stripium sensim adolescit, [10]culmoque erecta geniculato vaginis jam quasi pubescens includitur ; [11]e quibus quum emersit, fundit frugem spici ordine structam, et contra avium minorum morsus munitur vallo aristarum. § 52. [1]Quid ego vitium ortus, satus, incrementa, commemorem ? Satiari delectatione non possum, [2]ut meae senectutis requietem oblectamentumque noscatis. Omitto enim vim ipsam omnium quae generantur e terra, [3]quae ex fici tantulo grano aut ex acini vinaceo, aut ex ceterarum frugum ac stripium minutissimis seminibus tantos truncos ramosque procreet. [4]Malleoli, plantae, sarmenta, viviradices, propagines, [5]nonne efficiunt, ut quemvis cum admiratione delectent ? Vitis quidem quae natura caduca est et, [6]nisi fulta est, ad terram fertur : eadem, [7]ut se erigat,

claviculis suis quasi manibus, quidquid est nacta, complectitur, [7]quam serpentem multiplici lapsu et erratico, ferro amputans coercet ars agricolarum, ne silvescat sarmentis et in omnes partes nimia fundatur. § 53. Itaque ineunte vere, [1]in eis quae relicta sunt, [2]exsistit tamquam ad articulos sarmentorum ea quae *gemma* dicitur; a qua [3]oriens uva sese ostendit, quae et suco terrae et calore solis augescens primo est peracerba gustatu, [4]deinde maturata dulcescit, vestitaque pampinis nec modico tepore caret et nimios solis defendit ardores [5]Qua quid potest esse, quum fructu laetius, tum aspectu pulchrius? Cujus quidem non utilitas me solum, ut ante dixi, sed etiam cultura et ipsa natura delectat: adminiculorum ordines, [6]capitum jugatio, religatio et propagatio vitium, sarmentorumque ea, quam dixi, aliorum amputatio, aliorum [7]immissio. Quid ego irrigationes, quid fossiones agri [8]repastinationesque proferam, quibus fit multo terra fecundior? § 54. Quid de utilitate loquar stercorandi? Dixi in eo libro, quem [1]de Rebus Rusticis scripsi: de qua [2]doctus Hesiodus ne verbum quidem fecit, [3]quum de cultura agri scriberet. At Homerus, qui [4]multis, ut mihi videtur, ante saeculis fuit, [5]Laerten lenientem desiderium, quod capiebat e filio, colentem agrum, et eum stercorantem facit. Nec vero segetibus solum et pratis et vineis et arbustis [6]res rusticae laetae sunt, sed etiam hortis et pomariis, tum pecudum pastu, apium examinibus, florum omnium varietate. Nec consitiones modo delectant, sed etiam insitiones, quibus nihil invenit agri cultura sollertius.

XVI. —§ 55. [1]Possum persequi multa oblectamenta rerum rusticarum; sed ea ipsa quae dixi sentio fuisse longiora. [2]Ignoscetis autem: nam et studio rerum rusticarum provectus sum, et senectus est natura loquacior, [3]ne ab omnibus eam vitiis videar vindicare. Ergo [4]in hac vita M'. Curius, quum de Samnitibus, de Sabinis, de

Pyrrho triumphasset, consumpsit extremum tempus aetatis; cujus quidem villam ego contemplans—abest enim non longe [5]a me—admirari satis non possum vel hominis ipsius continentiam, vel temporum disciplinam. § 56. [1]Curio ad focum sedenti magnum auri pondus Samnites quum attulissent, repudiati ab eo sunt. [2]Non enim aurum habere praeclarum sibi videri dixit; sed eis, qui haberent aurum, imperare. [3]Poteratne tantus animus non jucundam efficere senectutem? [4]Sed venio ad agricolas, ne a me ipso recedam. [5]In agris erant tum senatores, id est senes, si quidem aranti L. Quinctio Cincinnato nuntiatum est eum dictatorem esse factum, cujus dictatoris jussu magister equitum, C. Servilius Ahala, [6]Sp. Maelium regnum appetentem occupatum interemit. [7]A villa in senatum arcessebatur et Curius et ceteri senes: ex quo, qui eos arcessebant, [8]*viatores* nominati sunt. Num igitur horum senectus miserabilis fuit, qui se [9]agri cultione oblectabant? Mea quidem sententia [10]haud scio an nulla beatior esse possit, neque solum officio, quod hominum generi universo cultura agrorum est salutaris, sed et delectatione quam dixi, et saturitate copiaque omnium rerum, quae ad victum hominum, ad cultum etiam deorum pertinent, [11]ut, quoniam haec quidam desiderant, in gratiam jam cum voluptate redeamus. Semper enim boni assiduique domini referta cella vinaria, olearia, etiam penaria est, villaque tota locuples est, abundat porco, haedo, agno, gallina, lacte, caseo, melle. [12]Jam hortum ipsi agricolae succidiam alteram appellant. [13]Conditiora facit haec supervacaneis etiam operis aucupium atque venatio. § 57. Quid de pratorum viriditate aut arborum ordinibus, aut vinearum olivetorumve specie dicam? [1]Brevi praecidam. Agro bene culto nihil potest esse nec [2]usu uberius, nec specie ornatius, ad quem fruendum non modo non retardat, verum etiam invitat atque allectat senectus.

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[3]Ubi enim potest illa aetas aut calescere vel apricatione melius vel igni, aut vicissim umbris aquisve [4]refrigerari salubrius? § 58. [1]Sibi habeant igitur arma, sibi equos, sibi hastas, sibi clavam, sibi pilam, sibi venationes et cursus: nobis senibus ex lusionibus multis [2]talos relinquant et tesseras: [3]id ipsum tamen ut libebit, quoniam sine eis beata esse senectus potest.

XVII.—§ 59. Multas ad res perutiles Xenophontis [1]libri sunt: quos legite, quaeso, studiose, ut [2]facitis. Quam copiose ab eo agri cultura laudatur in eo libro, qui est [3]de tuenda re familiari, qui *Oeconomicus* inscribitur! Atque, [4]ut intelligatis nihil ei tam regale videri quam studium agri colendi, Socrates in eo libro [5]loquitur cum Critobulo: Cyrum minorem, [6]regem Persarum, praestantem ingenio atque imperi gloria, quum Lysander Lacedaemonius, vir summae virtutis, [7]venisset ad eum Sardis, eique dona a sociis attulisset, et ceteris in rebus communem erga Lysandrum atque humanum fuisse, et ei [8]quendam consaeptum agrum diligenter consitum ostendisse. Quum autem admiraretur Lysander et proceritates arborum et [9]directos in quincuncem ordines, et humum [10]subactam atque puram, et suavitatem odorum qui afflarentur e floribus, tum dixisse, mirari se non modo diligentiam sed etiam sollertiam ejus, a quo essent illa [11]dimensa atque discripta: et ei Cyrum respondisse, *Atqui ego [12]ista sum omnia dimensus: mei sunt ordines, mea discriptio; multae etiam istarum arborum mea manu sunt satae.* Tum Lysandrum, intuentem ejus purpuram et nitorem corporis ornatumque Persicum multo auro multisque gemmis, dixisse, *Recte vero te, Cyre, beatum ferunt, quoniam virtuti tuae fortuna conjuncta est.* § 60. [1]Hac igitur fortuna frui licet senibus: [2]nec aetas impedit quo minus et ceterarum rerum, et in primis agri colendi studia teneamus usque ad ultimum tempus senectutis. M. [3]quidem Valerium Corvum accepimus ad cen-

tesimum annum perduxisse, [4]quum esset acta jam aetate in agris, eosque coleret, cujus inter primum et sextum consulatum sex et quadraginta anni interfuerunt. Ita quantum spatium aetatis majores nostri [5]ad senectutis initium esse voluerunt, [6]tantus illi cursus honorum fuit. Atque hujus extrema aetas hoc beatior quam media, quod auctoritatis plus habebat, laboris vero minus. [7]Apex autem senectutis est auctoritas. § 61. [1]Quanta fuit in L. Caecilio Metello! Quanta in Atilio Calatino! in quem illud elogium:

hunc [2]unum plurimae consentiunt gentes
populi primarium fuisse virum.

Notum est carmen incisum in sepulcro. [4]Jure igitur gravis, cujus de laudibus omnium esset fama consentiens. Quem virum P. Crassum, [5]nuper pontificem maximum, quem postea M. Lepidum eodem sacerdotio praeditum, vidimus! Quid de Paulo aut Africano loquar? aut, ut jam ante, de Maximo? quorum non in sententia solum, sed etiam in nutu residebat auctoritas. Habet senectus, [6]honorata praesertim, tantam auctoritatem, ut ea pluris sit quam omnes adulescentiae voluptates.

XVIII.—§ 62. Sed [1]in omni oratione mementote eam me laudare senectutem, quae fundamentis adulescentiae constituta sit. [2]Ex quo efficitur id—quod ego magno quondam cum assensu omnium dixi—miseram esse senectutem, [3]quae se oratione defenderet. Non [4]cani, non rugae repente auctoritatem arripere possunt, sed honeste acta superior aetas [5]fructus capit auctoritatis extremos. § 63. Haec enim ipsa sunt honorabilia, quae videntur levia atque communia—[1]salutari, appeti, decedi, assurgi, deduci, reduci, consuli, [2]quae et apud nos, et in aliis civitatibus, ut quaeque optime morata, ita diligentissime observantur. Lysandrum Lacedaemonium, cujus [3]modo mentionem feci, dicere aiunt solitum, Lacedaemonem esse honestissimum

domicilium senectutis: nusquam enim tantum tribuitur aetati, nusquam est senectus honoratior. [4]Quin etiam [5]memoriae proditum est, quum Athenis ludis quidam in theatrum grandis natu venisset, [6]magno consessu locum datum a suis civibus nusquam ei, quum autem ad Lacedaemonios accessisset, [7]qui, legati quum essent, certo in loco consederant, [8]consurrexisse omnes illi dicuntur et [9]senem illum sessum recepisse. § 64. Quibus quum a cuncto consessu plausus esset [1]multiplex datus, dixisse ex eis quendam Athenienses scire quae recta essent, sed facere nolle. [2]Multa in nostro collegio praeclara, sed hoc, de quo agimus, in primis, quod, [3]ut quisque aetate antecedit, ita sententiae principatum tenet, [4]neque solum honore antecedentibus, sed eis etiam, qui cum imperio sunt, majores natu augures anteponuntur. Quae sunt igitur voluptates corporis cum auctoritatis praemiis comparandae? [5]Quibus qui splendide usi sunt, ii mihi videntur fabulam aetatis peregisse, [6]nec, tamquam inexercitati histriones in extremo actu corruisse. § 65. [1]At sunt morosi, et anxii, et iracundi, et difficiles senes. Si quaerimus, etiam avari; sed haec [2]morum vitia sunt, non senectutis. Ac morositas tamen et ea vitia, quae dixi, habent aliquid excusationis, [3]non illius quidem justae, sed quae probari posse videatur: contemni se putant, despici, illudi. Praeterea [4]in fragili corpore odiosa omnis offensio est. [5]Quae tamen omnia dulciora fiunt et moribus bonis et artibus, idque cum in vita, tum in scaena intellegi potest ex eis fratribus, qui in *Adelphis* sunt. Quanta in altero [6]diritas, in altero comitas! Sic se res habet: ut enim non omne vinum, sic non omnis natura vetustate coacescit. Severitatem in senectute probo, sed eam, sicut alia, modicam; acerbitatem nullo modo; [7]avaritia vero senilis quid sibi velit non intellego. Potest enim quidquam esse absurdius [8]quam, quo minus viae restet, eo plus viatici quaerere?

XIX.—§ 66. Quarta restat causa, quae maxime angere [1]atque sollicitam habere nostram aetatem videtur, appropinquatio mortis; quae certe a senectute non potest longe abesse. O miserum [2]senem, qui mortem contemnendam esse in tam longa aetate non viderit! [3]quae aut plane negligenda est, si omnino exstinguit animum, aut etiam optanda, si [4]aliquo eum deducit ubi sit futurus aeternus. Atqui [5]tertium certe nihil inveniri potest. § 67. [1]Quid igitur timeam, si aut non miser post mortem aut beatus etiam futurus sum? [2]Quamquam quis est tam stultus, quamvis sit adulescens, cui sit exploratum se ad vesperum esse victurum? [3]Quin etiam aetas illa multo plures, quam nostra, mortis casus habet: facilius in morbos incidunt adulescentes, gravius aegrotant, tristius curantur. Itaque pauci veniunt ad senectutem: [4]quod ni ita accideret, melius et prudentius viveretur. [5]Mens enim et ratio et consilium in senibus est, [6]qui si nulli fuissent, nullae omnino civitates fuissent. [7]Sed redeo ad mortem impendentem. [8]Quod est istud crimen senectutis, quum illud ei videatis cum adulescentia esse commune? § 68. Sensi ego [1]in optimo filio meo, [2]tu in exspectatis ad amplissimam dignitatem fratribus tuis, Scipio, mortem omni aetati esse communem. [3]At sperat adulescens diu se victurum: quod sperare idem senex non potest. Insipienter sperat. Quid enim stultius, quam incerta pro certis habere, falsa pro veris? At senex ne quod speret quidem habet. [4]At est eo meliore condicione quam adulescens, quoniam id, quod ille sperat, hic consecutus est. Ille volt diu vivere; hic diu vixit. § 69. [1]Quamquam, o Di boni! quid est in hominis vita diu? [2]Da enim supremum tempus; exspectemus Tartessiorum regis aetatem: fuit enim, ut scriptum video, Arganthonius quidam Gadibus, qui octoginta regnaverat annos, centum viginti vixerat. Sed mihi ne diuturnum quidem quidquam videtur, in quo est aliquid extremum. Quum enim id ad-

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venit, tunc illud, quod praeteriit, [3]effluxit: tantum remanet, quod virtute et recte factis consecutus es. Horae quidem cedunt et dies et menses et anni; nec praeteritum tempus unquam revertitur; nec [4]quid sequatur sciri potest. Quod cuique temporis ad vivendum datur, eo debet esse contentus. § 70. [1]Neque enim histrioni, ut placeat, peragenda est fabula, modo, in quocumque fuerit actu, probetur; nec sapienti usque ad [2]*Plaudite* veniendum est. Breve enim tempus aetatis satis est longum ad bene honesteque vivendum: [3]sin processerit longius, non magis dolendum est, quam agricolae dolent, praeterita verni temporis suavitate, aestatem autumnumque venisse. [4]Ver enim tamquam adulescentiam significat, ostenditque fructus futuros: reliqua autem tempora demetendis fructibus et percipiendis accommodata sunt. § 71. Fructus [1]autem senectutis est, [2]ut saepe dixi, ante partorum bonorum memoria et copia. Omnia autem, quae [3]secundum naturam fiunt, sunt habenda in bonis. Quid est autem tam secundum naturam quam senibus emori? quod idem contingit adulescentibus, adversante et repugnante natura. Itaque adulescentes mori [4]sic mihi videntur, ut quum aquae multitudine vis flammae opprimitur: [5]senes autem sic, ut cum sua sponte, nulla adhibita vi, consumptus ignis exstinguitur. Et [6]quasi poma ex arboribus, si cruda sunt, vix evelluntur, si matura et cocta, decidunt, sic vitam [7]adulescentibus vis aufert, senibus maturitas. [8]Quae mihi quidem tam jucunda est, ut, quo propius ad mortem accedam, quasi terram videre videar, aliquandoque in portum ex longa navigatione esse venturus.

XX.—§ 72. Omnium aetatum [1]certus est terminus: senectutis autem nullus certus est terminus; recteque in ea [2]vivitur, [3]quoad munus offici exsequi et tueri possis mortemque contemnere. [4]Ex quo fit, ut animosior etiam senectus sit quam adulescentia, et fortior. [5]Hoc

illud est, quod Pisistrato tyranno a Solone responsum est, quum illi quaerenti, *Qua tandem re fretus sibi tam audaciter obsisteret*, respondisse dicitur, *Senectute*. Sed vivendi est finis optimus, quum, integra mente ceterisque sensibus, opus ipsa suum eadem, quae [6]coagmentavit, natura dissolvit. Ut navem, ut aedificium idem destruit facillime, qui construxit, sic hominem eadem optime, quae conglutinavit, natura dissolvit. Jam omnis conglutinatio recens aegre, inveterata facile, divellitur. [7] Ita fit, ut illud breve vitae reliquum nec avide appetendum senibus, nec sine causa deserendum sit: vetatque Pythagoras [8] injussu imperatoris, id est dei, de praesidio et statione vitae decedere. § 73. Solonis quidem [1]sapientis elogium est, [2]quo se negat velle suam mortem dolore amicorum et lamentis vacare. Volt, [3]credo, se esse carum suis. Sed [4] haud scio an melius Ennius:

> [5]*Nemo me lacrumis decoret, nec funera fletu*
> *Faxit.*

Non censet lugendam esse mortem, [6]quam immortalitas consequatur. § 74. [1]Jam sensus moriendi aliquis esse potest, isque ad exiguum tempus, praesertim seni: post mortem quidem [2]sensus aut optandus aut nullus est. [3] Sed hoc meditatum ab adulescentia debet esse, mortem ut negligamus; sine qua meditatione tranquillo esse animo nemo potest. Moriendum enim certe est; et id [4] incertum, an hoc ipso die. Mortem igitur omnibus horis impendentem timens qui poterit animo consistere? § 75. De qua [1]non ita longa disputatione opus esse videtur, [2]quum recordor, non L. Brutum, qui in liberanda patria est interfectus; non duos Decios, qui ad voluntariam mortem [3]cursum equorum incitaverunt; non M. Atilium, qui ad supplicium est profectus, ut fidem hosti datam conservaret; non duos Scipiones, qui iter Poenis vel corporibus suis

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obstruere voluerunt; non avum tuum, L. Paullum, [4]qui morte luit collegae in Cannensi ignominia temeritatem; non M. Marcellum, [5]cujus interitum ne crudelissimus quidem hostis honore sepulturae carere passus est: sed legiones nostras, [6]quod scripsi in *Originibus*, in eum locum saepe profectas [7]alacri animo et erecto, [8]unde se nunquam redituras arbitrarentur. Quod igitur adulescentes, et ei quidem non solum indocti, sed etiam rustici, contemnunt, id docti senes extimescent? § 76. [1]Omnino, ut mihi quidem videtur, studiorum omnium satietas vitae facit satietatem. Sunt pueritiae certa [2]studia: num igitur ea desiderant adulescentes? [3]Sunt et ineuntis adulescentiae: num ea [4]constans jam requirit aetas, quae *media* dicitur? Sunt etiam hujus aetatis: ne ea quidem quaeruntur in senectute. Sunt extrema quaedam studia senectutis: ergo, [5]ut superiorum aetatum studia occidunt, sic occidunt etiam senectutis. Quod quum evenit, satietas vitae tempus maturum mortis affert.

XXI.—§ 77. Equidem non video, [1]cur, quid ipse sentiam de morte, non audeam vobis dicere, [2]quod eo melius mihi cernere videor, quo ob ea propius absum. Ego vestros patres, P. Scipio, tuque, C. Laeli, viros clarissimos mihique amicissimos, vivere arbitror; et [3]eam quidem vitam, quae est sola vita nominanda. Nam, dum sumus inclusi in his [4]compagibus corporis, [5]munere quodam necessitatis et gravi opere perfungimur: est enim animus caelestis [6]ex altissimo domicilio depressus et quasi demersus in terram, locum divinae naturae [7]aeternitatique contrarium. Sed credo deos immortales [8]sparsisse animos in corpora humana, ut essent, qui terras tuerentur, quique, caelestium ordinem contemplantes, imitarentur eum vitae [9]modo atque constantia. Nec me solum [10]ratio ac disputatio impulit, ut ita crederem; sed nobilitas etiam [11]summorum philosophorum et auctoritas. § 78. Audiebam Pythagoran Pythagoriosque, [1]incolas

paene nostros, [2]qui essent *Italici philosophi* quondam nominati, nunquam dubitasse quin ex universa mente divina [3]delibatos animos haberemus. [4]Demonstrabantur mihi praeterea, quae Socrates supremo vitae die de immortalitate animorum disseruisset, [5]is, qui esset omnium sapientissimus oraculo Apollinis judicatus. Quid multa? [6]Sic mihi persuasi, sic sentio: quum tanta celeritas animorum sit, tanta memoria praeteritorum, futurorumque prudentia, tot artes tantae scientiae, tot inventa, non posse eam [7]naturam, quae res eas contineat, esse mortalem: [8]quumque semper agitetur animus, nec principium motus habeat, quia se ipse moveat, ne finem quidem habiturum esse motus, quia nunquam se ipse sit relicturus: et [9]quum simplex animi natura esset, neque haberet in se quidquam admixtum dispar sui atque dissimile, non posse eum dividi; quod si non posset, non posse interire: [10]magnoque esse argumento homines scire pleraque ante quam nati sint, quod jam pueri, quum artes difficiles discant, ita celeriter res innumerabiles arripiant, ut eas non tum primum accipere videantur, sed reminisci et recordari. [11]Haec Platonis fere.

XXII.—§ 79. [1]Apud Xenophontem autem, moriens Cyrus major haec dicit:—[2]*Nolite arbitrari, o mihi carissimi filii, me, quum a vobis discessero, nusquam aut nullum fore. Nec enim, [3]dum eram vobiscum, animum meum videbatis: sed eum esse in hoc corpore, ex iis rebus quas gerebam, intellegebatis. [4]Eundem igitur esse creditote, etiam si nullum videbitis.* § 80. *Nec vero clarorum virorum post mortem honores permanerent, [1]si nihil eorum ipsorum animi efficerent, quo diutius memoriam sui teneremus. [2]Mihi quidem nunquam persuaderi potuit animos, dum in corporibus essent mortalibus vivere, quum exissent ex eis, emori: nec vero tum animum esse [3]insipientem, quum ex insipienti corpore evasisset; [4]sed quum omni admixtione corporis liberatus purus et integer esse coepis-*

atrem = Lucius Aemilius Paulus Macedon

sit, tum esse sapientem. Atque etiam, quum hominis natura morte dissolvitur, [5]ceterarum rerum perspicuum est quo quaeque discedat: abeunt enim illuc omnia, unde orta sunt; [6]animus autem solus, nec quum adest, nec quum discessit, apparet. [7]Jam vero videtis nihil, esse morti tam simile, quam somnum. § 81. [1]*Atqui dormientium animi maxime declarant divinitatem suam:* [2]*multa enim, quum remissi et liberi sunt, futura prospiciunt.* [3]*Ex quo intellegitur quales futuri sint, quum se plane corporis vinculis relaxaverint. Quare si haec ita sunt, sic me* [4]*colitote,* inquit, *ut deum;* [5]*sin una est interiturus animus cum corpore, vos tamen, deos verentes, qui hanc omnem pulchritudinem tuentur et regunt, memoriam nostri pie inviolateque servabitis.*

XXIII.—§ 82. [1]Cyrus quidem haec moriens. [2]Nos, si placet, nostra videamus. Nemo unquam mihi, Scipio, persuadebit, aut patrem tuum Paulum, aut duos avos, Paulum et Africanum, aut Africani patrem aut [3]patruum, aut multos praestantes viros, quos enumerare non est necesse, tanta esse conatos, [4]quae ad posteritatis memoriam pertinerent, nisi animo cernerent posteritatem ad ipsos pertinere. [5]Anne censes—ut de me ipse aliquid more senum glorier—me tantos labores diurnos nocturnosque domi militaeque suscepturum fuisse, si eisdem finibus gloriam meam, quibus vitam, essem terminaturus? Nonne melius multo fuisset otiosam aetatem et quietam sine ullo labore et contentione traducere? Sed, [6]nescio quo modo, animus erigens se posteritatem semper ita prospiciebat, quasi, quum excessisset e vita, tum denique victurus esset. [7]Quod quidem ni ita se haberet, ut animi immortales essent, haud optimi cujusque animus maxime ad immortalitatis gloriam niteretur. § 83. [1]Quid, quod sapientissimus quisque aequissimo animo moritur, stultissimus iniquissimo? [2]Nonne vobis videtur animus

is, qui plus cernat et longius, videre se ad meliora proficisci: [3]ille autem, cujus obtusior sit acies, non videre? [4]Equidem efferor studio patres vestros, quos colui et dilexi, videndi: [5]neque vero eos solum convenire aveo, quos ipse cognovi; sed illos etiam, de quibus audivi, et legi, et ipse conscripsi. [6]Quo quidem me proficiscentem haud sane quis facile retraxerit, neque tamquam Pelian recoxerit. Et si quis deus mihi largiatur, [7]ut ex hac aetate repuerascam et in cunis vagiam, valde recusem. [8]Nec vero velim, quasi decurso spatio ad carceres a calce revocari. § 84. [1]Quid habet enim vita commodi? quid non potius laboris? Sed habeat sane; habet certe tamen aut satietatem aut modum. [2]Non libet enim mihi deplorare vitam, quod multi, et ei docti, saepe [3]fecerunt: neque me vixisse paenitet, quoniam ita vixi, ut non frustra me natum existimem, et ex vita ita discedo tamquam ex [4]hospitio, non tamquam ex domo. Commorandi enim natura deversorium nobis, non habitandi dedit. § 85. [1]O praeclarum diem, quum ad illud divinum animorum concilium coetumque proficiscar, quumque ex hac turba et [2]colluvione discedam! Proficiscar enim non ad eos solum viros, de quibus ante dixi, verum etiam ad Catonem meum, [3]quo nemo vir melior natus est, nemo pietate praestantior, cujus a me corpus crematum est—[4]quod contra decuit ab illo meum—[5]animus vero non me deserens, sed respectans, in ea profecto loca discessit, quo mihi ipsi cernebat esse veniendum. [6]Quem ego meum casum fortiter ferre visus sum: non quo aequo animo ferrem; sed me ipse consolabar, existimans non longinquum inter nos digressum et discessum fore. § 86. [1]His mihi rebus, Scipio,—[2]id enim te cum Laelio admirari solere dixisti—levis est senectus, nec solum non molesta, sed etiam jucunda. Quod si in hoc erro, [3]qui animos hominum immortales esse credam, libenter erro; [4]nec mihi hunc errorem, quo delector, dum

vivo, extorqueri volo. [5]Sin mortuus—ut quidam minuti philosophi censent—nihil sentiam, non vereor ne hunc errorem meum mortui philosophi irrideant. Quod si non sumus immortales futuri, [6]tamen exstingui homini suo tempore optabile est. [7]Nam habet natura, ut aliarum omnium rerum, sic vivendi modum. Senectus autem [8]peractio aetatis est tamquam fabulae, cujus defetigationem fugere debemus, praesertim adjuncta satietate.

[9]Haec habui de Senectute quae dicerem: ad quam [10]utinam perveniatis! ut ea, quae ex me audistis, re experti probare possitis.

REFERENCES.

H = HARKNESS'S LATIN GRAMMAR.

A. & G. = ALLEN & GREENOUGH'S LATIN GRAMMAR.

M = MADVIG'S LATIN GRAMMAR.

Z = ZUMPT'S LATIN GRAMMAR.

The numerals refer to the section of the Grammar specified.

NOTES.

CHAPTER I.—§ 1.

§ 1.—[1]*O Tite*. Cicero, in dedicating this dialogue to his friend *Titus* Pomponius Atticus, quotes some hexameter verses, which in the *Annales* of Ennius are addressed to *Titus* Quinctius Flamininus, the conqueror of Macedonia. For forty days Flamininus had been vainly endeavouring to find a path across the Pindus range to attack Philip, the King of Macedon, when he met a shepherd who offered to be his guide. The victory of Cynoscephalae followed, 197 B. C. These verses are spoken by the shepherd to Flamininus.

[2]*quid*: accusative, defining the *extent* or *compass* of the action of the verb. H. 371, 1, 3) (2); A. & G. 240, a; M. 229, 2.

[3]*adjŭero=adjūvero*. In the perfect and derived tenses the letter *v* between two vowels is often suppressed and (unless when *a* or *e* follows *i* or *u*) the second vowel is merged into the first, as *amavisse=amasse*, but *audiveram=audieram*. The shortening of *u* arises from the tendency to shorten a vowel before another vowel.

[4]*levasso=levavero*. Peile (Greek and Latin Etym. p. 296) explains this form as originally *levavi-so*, then *levavero* or *levaro*. The second *s* in *levasso* is superfluous and compensates for the loss of *v* and *i*. For the sinking of *s* to *r*: cp. *asa*, *quaeso*, *arbos*, for the later forms *ara, quaero, arbor.*

[5]*coquit*: "frets," a metaphorical meaning not common except in poetry. Cp. Virg. Æn. 7, 344; Sil. 14, 103.

[6]*versat*: "keeps agitating," a frequentative from *verto*. Notice the quantity of the final syllable. The quantity of the 3rd sing. was not different originally from the quantity of the 2nd sing. We have *amittebāt* (Virg. Æn. 5, 853); *arāt* (Hor. Od. 3, 12, 26); *ridēt* (Hor. Od. 2, 4, 14); *vidēt* (Virg. Æn. 1, 308).

[7]*ecquid*: expects here an affirmative answer, as in Cic. Cat. 1, 8, *ecquid attendis, ecquid animadvertis horum silentium.* The other compounds of *en* (or *ec* before *q*) have a negative meaning as *enunquam, ecquando.* Z. 351. *Ec* or *en* is simply interjectional, and has no connection with *ecce*, "behold."

[8]*praemi.* Another reading is *pretii.* The genitive of nouns in—*ium*, is *i*, not *ii* in Virgil, Horace, Tibullus and Propertius. Ovid seldom uses *ii*. The MSS. of Cicero leave us in doubt as to his usage. Z. 49. For the gen. see H. 396, III. 2, 3; A. & G. 216, 3.

[9]*ille-fidei*: "that man (furnished) with no great wealth, but full of integrity," referring to the shepherd mentioned above.—*haud* is stronger than *non*, and is chiefly used to limit adjectives and adverbs denoting a measure. In the case of verbs it is seldom used, except in the phrases, *haud scio, haud dubito.* Note the *litotes* in *haud magna.* There is little force in *cum* here, as the the meaning would be expressed without it. M. 257, 258. Notice the scansion of this line. In the older Latin poets, final *s*, in the case of—*ŭs* and—*ĭs* had a slight and scarcely perceptible sound, before a word beginning with a consonant, and was, therefore, disregarded in scansion, so that the *u* or *i* remained short. The quantity of *fidēi* is also found in Lucr. 5, 103, but commonly *fidĕi.* So also *e* is common in *rei* and only short in *spei.*

[10]*quamquam* = καίτοι, "and yet," corrective to a former statement. M 443.

[11]*certo scio*: "I am positive." Distinguish *certo*, a particle of affirmation, "surely," "certainly," from *certe*, which generally modifies a statement, "at least." *Certe* is, however, often used for *certo*, especially in the phrase *certe scio*, which is more common in Cicero than *certo scio.* Z. 266, note 1.

[12]*Flamininum*, attracted into the case of *te.* The regular construction would be, *ut Flamininus sollicitatur.* A. & G. 336, a. Rem.; M. 402, b.

[13]*noctesque diesque.* The use of *-que -que* for *et—et* is poetical. Sallust is the only good prose writer who uses it. Cat. 9: *seque remque publicam curabant*: cp. also Jug. 10. The only exception to this is when —*que* is appended to a relative, as in *quique exissent, quique ibi mansissent.* Z. 338.

[14]*novi—aequitatem*: "for I know the self-control and even balance of your mind." Note the force of the perfect, *novi*: cp. the Greek *οἶδα*. So also *odi*, *memini*, *suevi*, *consuevi*, *coepi* are used as presents.

[15]*cognomen*. The full name of Cicero's friend was Titus Pomponius *Atticus*. Distinguish *praenomen*, *nomen*, *cognomen*, and *agnomen*.

[16]*deportasse*: a kind of technical military term, "to bring *to* Rome *from* the colonies:" as *exercitum deportare*. In the post-Augustan writers it acquired another meaning "to banish *to* the colonies *from* Rome." So also the Latins say in going from a province, *decedere de provincia*. For the case of *Athenis*, see H. 421, I.; A. & G. 254.

[17]*humanitatem et prudentiam*: "your culture and practical wisdom." The Latins used *humanitas* in a wide sense to mean the polished manners and language, as well as the liberal education, of a gentleman. By *prudentia* (= *providentia*) is meant, wisdom of a practical turn, defined by Cicero (N. D. III. 15, 18); *scientia rerum bonarum et malarum*. The Stoics looked upon this as a sovereign virtue. The character of Atticus is given by Nepos (Atticus, 17, 3): *nam et principum philosophorum ita percepta habuit praecepta, ut eis ad vitam agendam, non ad ostentationem uteretur*.

[18]*et tamen—commoveri*: "and notwithstanding (your culture and practical wisdom), I suspect that you are occasionally too deeply troubled by the same state of affairs as I myself am." Note the *attraction* of *me ipsum* to the case of *te*, where the full construction would be, *quibus ego ipse commoveor*. See note 12, § 1. For the reference, see Introduction.

[19]*quorum—major*: "for which the consolation is a more serious matter." Others take *major* as = *difficilior*. Note the objective genitive. H. 396, II.; A. & G 217.

[20]*nunc—conscribere*: "now, however, I have made up my mind to compose some work on old age (and dedicate it) to you." In the simple tenses, *videtur* is rarely used impersonally, but in the compound tenses the impersonal form is the regular construction. M. 400, a. b. Cp. Cic. de Am., 4: *Catone majore, qui est scriptus ad te de senectute.*

§ 2.—[1]*hoc onere*: H. 425, 2, 2); A. & G. 243, a. Cicero was now 62 years old; Atticus 65. For the meaning of *senectus*, see note 12, § 4.

[2]*et—volo*; "and I would have you as well as myself relieved." Note the force of *volo* with the pres. inf. pass. The perf. inf. pass. with *volo* is often used to express the zeal or rapidity with which a thing is done. M. 396, obs. 2.

[3]*etsi* = καίτοι, "and yet."—*quamquam* is used more frequently than *etsi* to introduce a clause correcting a preceding statement.—*te quidem*: "you at least," "you for one."

[4]*modice ac sapienter*: referring to the expression above, *moderationem tui animi et aequitatem*. The latter according to the Stoic belief could be enjoyed only by the *sapiens*. Cp. Hor. Sat. ii. 7, 57–61.

[5]*sicut omnia*, sc, *fertis*.—*et ferre et laturum esse*. Tischer says that Cicero nearly always uses *et—et*, when the verb is thus repeated with a variation of tense.

[6]*sed—uteretur*: "but (though I know you are in no state for such consolation, still), when I was in a mood to write something on old age, you occurred to me as worthy of a work such as both of us might enjoy in common." For subjunctive with *quum*, see H. 518, II.; A. & G. 326. For the meaning of *munus*, cp. Cic. de Off. 3, 1: *nullum sollitudinis munus extat*.

[7]*mihi*: note emphatic position: "to me for one," "to me at least," contrasted with *uterque nostrum*. H. 594, I.; A. & G. 344, i.

[8]*absterserit*. What would be the meaning if *abstergeret* were read? H. 482, 2; A. & G. 287, c. The *metaphor* in *absterserit* is common: *abstergere luctum, dolorem*. Cic. Tusc. 3, 18; Fam. 7, 14.

[9]*mollem etiam*. We generally find *etiam* before, not after, the word it limits. M. 471.

[10]*satis digne*: "as she deserves," literally, "in a sufficiently worthy manner."

[11]*cui—possit*. The subjunctive *pareat* satisfies a double construction. It is (1) the subjunctive after *cui* causal, shewing a causal construction of the relative clause with the preceding: "since he who obeys her, would be able." H. 519; A. & G. 320, e.; (2) the subjunctive after *qui* indefinite (= ὃς ἄν), in what is

really the *protasis* of a conditional sentence: "and if any one were to obey her, he would be able." A. & G. 310. —*possit*, follows naturally in the *apodosis*. —*tempus*: "season."

§ 3.—[1]*ceteris*, sc. *rebus*, referring to the political questions of the day discussed in Cicero's letters to Atticus. —*ceteri*, "others" in direct opposition to those first mentioned; *reliqui*, "the rest," as the remainder that completes a whole.

[2]*et—et*. See note 5, § 2.

[3]*hunc—misimus*. Cp. Div. 2, 3: *liber is quem ad Atticum de senectute misimus*. It seems that Cicero meant this essay to go by the title *Cato Major de Senectute*, rather than by *Cato Major* simply. Cp. Laelius, 4; Att. 14, 21, 1.

[4]*sermonem*: "discourse." Distinguish *sermo*, the language of every day life, and hence often applied to philosophic writings from their being frequently in the form of a Dialogue, (cp. Cic. de Leg. 1, 4, 13) from *oratio*, select language employed by the orator in conformity to rules.—*tribuimus*; a perfect, as *misimus*.

[5]*Tithono*. As the object of Cicero was to give a cheerful view of old age, he avoids ascribing the dialogue to Tithonus, a stock illustration among the ancients of the weakness and querulousness of that period of life. Nothing is known of the work referred to.

[6]*parum—fabula*, "for there would be little weight in the legend." For partitive genitive, see H. 396. III. 4); A. & G. 216, 4.

[7]*Catoni*, sc, *tribuimus omnem sermonem*. When is *quo* used for *ut*? H. 497; A. & G. 317, b.

[8]*apud quem*: "at whose house," a common use of *apud*.

[9]*Laelium—admirantes*: "we represent Laelius and Scipio expressing astonishment." With this meaning of *facio*: cp. Cic. N. D. I. 11, 3. *Xenophon facit—Socratem disputantem*.

[10]*quod*, with the subj., as giving the opinion of Laelius and Scipio, not of Cicero. H. 520, II.; A. & G. 341, d.

[11]*eruditius disputare*: "to argue more learnedly."—*suis libris*. See Life of Cato, in the Introduction.

[12]*attribuito*: "set it down as due to." H. 534, II.; A. & G. 269, d. Cicero's fondness for Greek literature is

well known, and the praise here bestowed on its refining influence in the case of Cato might be suitably applied to himself.

[13]*quid—plura*, sc, *dicere* or *proferre*, a common elipsis. M. 479, obs. 4.

CHAPTER II.

§ 4.—[1]*saepe numero :* differs little in meaning from *saepe*. The abl. in the original meaning: "often by reckoning," is abl. of specification. H. 429; A. & G. 253.

[2]*quum—senserim :* "your surpassing and, indeed, faultless wisdom, M. Cato, as well in other things as (in this) especially, that I noticed that never to you was old age burdensome." Notice the objective genitive in *rerum*. H. 396, II.; A. & G. 217. The wisdom of Cato is *excellentem*, as being superior to that of his contemporaries; *perfectam*, considered absolutely in itself. The clause *quod—senserim* is the object of *admirari*, the subjunctive implying that the opinion Scipio expresses is not merely his own, but was also shared by others of former times. M. 357, a. obs. 1.

[3]*plerisque : plerique*, means only, "most people;" *plurimi*, "most people," or "a very great many." Z. 109, note.

[4]*ut—sustinere :* a proverbial expression for anything burdensome. Cp. Eurip. Herc. Furens. 637: ἄχθος δὲ τὸ γῆρας αἰεὶ βαρύτερον Αἴτνας σκοπέλων ἐπὶ κρατὶ κεῖται: "and age lies on the head, ever a heavier weight than the crags of Aetna." Beneath this mountain the Titans were buried.

[5]*haud sane difficilem :* a *litotes* = *facillimam :* "not very difficult to attain."

[6]*quibus—est :* "for every period of life is burdensome to those who have (literally, to whom there is) no resource left in themselves for a virtuous and happy life, (literally, for living well and happily)."—*Quibus* is the dative of possession. H. 387; A. & G. 231.—*nihil opis :* partitive genitive, see H. 396, III. 2, 3); A. & G. 216, 3. What parts of *opis* are in use? H. 133, 1; A. & G. 77, 5.

[7]*qui autem :* "whereas (those) who."—*quod—afferat*. For the subjunctive, see H. 501, I.; A. & G. 317. The Stoics held that the wise man, who lived in accordance

with nature is self-sufficient (αὐτάρκης), in need of nothing: he alone is free, for he has all he desires. External good and external evil are in themselves neither good nor bad, though they become so according to the manner in which they are used. Man's happiness is totally independent of everything outside of himself, and depends altogether on the practice of virtue.

[8]*quo in genere*, sc, *rerum*.

[9]*adipiscantur—adeptam*.—Note the *chiasmus*. We have *adepti* and *adeptam* as readings. With the former there is no difficulty: "after obtaining it." If the latter be adopted, it is used passively as many other perf. participles of deponents: *abominatus*, *amplexus*, *confessus*, *detestatus*, *dimensus*, *exsecratus*, *meditatus*, *moderatus*, *ultus*. M. 153.

[10]*aiunt*, sc. *stulti*. For the subj. in *putassent*, see H. 531; A. & G. 336.

[11]*primum*, sc, *rogo*: "in the first place I ask."

[12]The Romans regarded *pueritia* as ceasing at the age of 17, when the *toga praetexta* was laid aside and the *toga virilis* was assumed. The youth was then supposed to enter on some pursuit or to begin military service. The term *juventus* comprehended the period of active military service, *i. e.* between the ages of 17 and 45, when they were ranked as *juniores* in the *comitia*. The early part of the period, between 17 and 24, was called *adulescentia*. After the age of 45, the citizens were ranked as *seniores*. The period of *aetas seniorum* included the period between the age of 45 and 60, when *senectus* properly began.

[13]*quamvis = quantumvis.—cum-effluxisset*: H. 518, II.; A. & G. 325.

[14]*stultam senectutem*: "an age of folly."

§ 5.—[1]*utinam esset*. Give fully the syntax of *utinam*. H. 488, II. 2; A. & G. 267. Notice the modesty of Cato when he uses *esset*.

[2]*cognomine*. This may either refer to his name, *Cato*, which is properly his *cognomen*, from *catus*, "shrewd," or to *sapiens*, which is an *agnomen*, or *cognomen secundum*. Cp. Cic. de Am. 2: (*Laelium*) *unum te sapientem et appellant et existimant. Tribuebatur hoc modo M. Catoni*.

[3]*Naturam.* The Stoic belief was, that each man should act in accordance with his own particular nature in so far as it was in harmony with universal nature; and it was only through *wisdom* or *virtue* that we are enabled to do this. Cp. Cic. de. Off. 3, 3. 7: *quod summum bonum Stoicis dicitur, convenienter naturae vivere, id habet hanc, ut opinor, sententiam cum virtute congruere.* Cp. also de Fin. 2, 11, 34; de Off. 1, 28. With this sect of Philosophers, God, Nature, Reason, Fate are nearly synonymous terms. Cp. Zeno's dogma (Diog. Laert. vii. 88): *τέλος γίγνεται τὸ ἀκολούθως τῇ φύσει ζῆν ὅπερ ἐστὶ κατά τε τὴν αὐτοῦ καὶ κατὰ τὴν τῶν ὅλων.*

[4]*a qua—neglectum*: "by whom it is not likely that the last act has been carelessly finished, as if by a listless composer, when the other parts of life have been well represented (by her)." For the construction of *veri*, see H. 391, 2, 4) (2); A. & G. 218, d.—*descriptae.* The meaning of *describo* is "to write down," hence, "to compose." Another reading is *discriptae*, which Halm says is used only when the meaning is *distribuere, dividere, disponere.*—Life is often compared to a play. Shaks. *As you like it*, Act 2, sc. 7, 35: "All the world's a stage, and all the men and women merely players," &c. So *Merchant of Venice*, Act 1, sc. 1, 77. Pope's *Essay on Man*, II, 282: "Life's poor play is o'er." Cp. also Anthology; *σκηνὴ πᾶς ὁ βίος*; "all life is a stage."

[5]*sed—caducum*: "but notwithstanding (all this perfection), it was inevitable that there should be something of an end, and as in the case with fruits of trees and with grains of the soil, when a seasonable ripeness comes on, (something) of a withering, so to speak, and of a falling off."—*bacis* is applied not only to the small berries growing on shrubs, but also to the larger kind of fruits. The distinction generally given between *fructus*, a tree-fruit, and *fruges*, grain of the soil, does not always hold good, as *fructus* includes *fruges.* —*maturitate tempestiva.* H. 431; A. & G. 255.—*vietum*, properly "pliant," hence, "languid," "withered," from the same root as *vimen, vieo.*

[6]*ferundum.* The fut. part. pass. in the 3rd and 4th conjugations (especially when *i* precedes) is often formed in —*undus*, instead of —*endus*, especially in the older authors.—*molliter*: "with resignation."

[7]*quid—repugnare*: "for what else but resistance to nature is the warring against the gods in the manner of the giants." We have here a rationalistic turn given to a myth, a thing quite in accord with the practical tendency of the Roman mind. For *modo*, see H. 414, 3; A. & G. 248, R.

§ 6.—[1]*atqui* denotes an assurance and objection (pretty much the same as, *yes, but indeed*). M. 437, C. obs.

[2]*gratissimum nobis feceris*: "you will exceedingly oblige us." The fut. perf. in the leading and subordinate proposition indicates simultaneous action. M. 340, obs. 2

[3]*ut—pollicear*. This is not the object of the preceding proposition, but indicates the design with which the statement is made, and depends on some such words as, *et hoc dico* understood, *i. e.* "and this (*i. e.* using *nobis* for himself and Scipio) I say, that I may promise on behalf of Scipio also." A. & G. 317, c.

[4]*fieri*: depends on *volumus*, as well as on *speramus*. Had it depended on *speramus* alone the inf. would have been future. H. 543; A. & G. 288.

[5]*multo ante*, sc, *quam id factum erit*: "long before (that takes place)."

[6]*quibus rationibus*: "by what considerations." For the subjunctive in *possimus*, see H. 525; A. & G. 334.

[7]*gratum—est*: "it is going to give you pleasure." The future part. with *sum* is used when the act is on the point of being accomplished. M. 341.

[8]*volumus* join this with *videre quale sit istuc quo pervenisti*: "to see what sort of a place that is to which you have come."—*istuc*, an old form for *istud*. The old forms *istic*, *istaec*, *istoc or istuc* follow the forms of *hic*, *haec*, *hoc*. Z. 132; M. 82, obs. 2. Note that *iste* (*is*, *tu*) is properly a demonstrative of the second person: *iste locus*, "that place where you stand;" *ista oratio*, "that speech you delivered"

[9]*nisi molestum est*: "if it is not too much trouble."

[10]*tamquam—sit*: "as though you had finished some long journey on which we, too, must enter." For *tamquam*, see H. 503, II.; A. & G. 312. Note the similar sounds in *tamquam*, *aliquam*, *longam*, *viam*. With the sentiment: cp. Plato. Rep. 328, E.—*quam*, governed by *ingrediendum sit*. An accusative as the object of the

neuter gerundive, if the verb is transitive, is used in early and unclassical writers as Plautus, Lucretius and Varro, and in the poets who affected an archaic style, as Silius Italicus. The only passages in Cicero are the present one and Fragm. p. Scaur. 13: *obliviscendum nobis putatis matrum in liberos, virorum in uxores scelera*. It is probable that Cicero imitated the Greek construction of verbals in—*τέος*, as we may say *ταῦτα ἡμῖν ποιητέα ἐστίν*, or *ταῦτα ἡμῖν ποιητέον ἐστίν*. A. & G. 294, c. ; M. 421, b. ; Z. 649.

CHAPTER III.

§ 7.—[1]*ut*, correlative to a suppressed *ita* limiting *faciam* : "I shall do so, as well as I can." So *ubi—ibi* ; *unde—inde.—enim*, refers to *faciam*.

[2]*pares—congregantur* : "now likes, according to the old saying, with likes mate the readiest." There are many forms of this proverb in Greek. Hom. Od. 17, 218 : *ὡς αἰεὶ τὸν ὁμοῖον ἄγει θεὸς ὡς τὸν ὁμοῖον* ; "since heaven ever brings like to like." Plato. Symp. 195, B.: *ὁμοῖον ὁμοίῳ αἰεὶ πελάζει*, "like ever flocks to like." Phaedo 240, c. : *ἧλιξ τὸν ἥλικα τέρπει* ; "one of the same age pleases one of the same age." Arist. Eth. Nich. *κολοιὸς ποτὶ κολοιόν*, "jackdaw to jackdaw," or as we English have it, "birds of a feather flock together."

[3]*quae* : cognate acc. governed by *deplorare*, and referring by a sense construction (*synesis*) to *querellis* : "and these things." H. 445, 5 ; A. & G. 199, b. Another reading is *quas.—deplorare* : "to whine about."

[4]*tum--tum* : "on the one hand—on the other."

[5]*quod—carerent* ; *quod* depends on *deplorare*, and the subjunctives arise from the oblique form. H. 531 ; A. & G. 336.—*vitam nullam* : "life no life at all," or, "life not worth the name :" cp. *βίος ἀβίωτος*.

[6]*non id—accusandum* : "seemed to blame a thing that did not deserve complaint." The subjunctive in *esset* arises from the use of *id = tale ut*, implying a class notion. H. 501, 1 ; A. & G. 320.

[7]*eadem—venirent* : "the same things would be experienced by me."—*usu = usui*, dat. of purpose. H. 390, I. ; A. & G. 233. Cicero seems to use *usui venire* in almost the same sense as *accidere*.

[8]*quorum—querella, sc. fuisse*: "of these I have known many who passed the period of old age without a murmur." Notice the difference of idiom.—*quorum* depends on *multorum* and this on *senectutem*.

[9]*qui—quippe qui*: H. 519; A. & G. 320, e.—*non moleste ferrent*: "were very glad;" *litotes*.

[10]*nec—despicerentur*: "and were not looked down upon by their (comrades)."

[11]*moderati—senes*: "for old men who are even tempered and accessible and good natured."

[12]*autem*: "on the other hand."—For the singular *est*, see H. 463, II. 3; A. & G. 205, b.

§ 8.—[1]*sed—quispiam*: "but it is possible that some one may remark." Take *dixerit* as perf. subj. M. 350, obs. 6; A. & G. 311, a.; H. 485. Others view it as a fut. perf. indic. Z. 527.

[2]*opes et copias*: "resources and wealth." *Opes* is used for whatever brings power, as wealth, influence or authority, while *copias* is simply material wealth. —*dignitatem*: "high social standing."

[3]*id—contingere*: "such good luck, however, cannot fall to the lot of many." *Contingere* refers to the favors of fortune; *obtingere*, *obvenire*, to things that fall to one's lot; *accidere* and *evenire* are said of good or bad occurrences, the former when they take us by surprise, and the latter, when they are foreseen.

[4]*est—aliquid*: "there is in that objection of yours, O Laelius, 'tis true, something." See note 8, § 6.

[5]The same story about Themistocles is told by Plato, Rep. I. 328, E.; and with slight variation, by Herodotus, 7. 135.

[6]*jurgium*, a wordy wrangle; *rixa*, when the parties come to blows.

[7]*ille*: "the latter." H. 450, 2; A. & G. 102, b.—*eum*: *i. e.* Themistocles. H. 451; A. & G. 102, d.—*sua*, refers back to the subject of the main clause *i. e.* Themistocles. H. 449, 1; A. & G. 196, a.

[8]*hercule*, is used interjectionally and eliptically, for *ita me Hercules adjuvet*; "so may Hercules help me." So we also find *mehercules*, *mehercule*, *mehercle*, *mercule*, *hercle*, various forms of the same oath. For the tendency to drop *s* final, see Peile (Greek and Latin Etymology, p. 355). The point in the anecdote is,

that, as the ablest and most fortunate man cannot be great, if he dwell in an impoverished state, so also wisdom and means are necessary for the comforts of age.

[9]*quod = et id*: "and this remark." H. 453; A. & G. 197, note.

[10]*nec—ne quidem.* Two negatives do not destroy one another when a proposition begins with a general negative, and a single idea is brought prominently forward by *ne—quidem.* M. 460, obs. 2.

[11]*non gravis*: "otherwise than burdensome." Notice the idiom.

§ 9.—[1]*aptissima—fructus*: "by all means the most suitable weapons of defence for old age are the study and practice of moral excellencies, and, if these have been cultivated at every stage of life, they produce astonishing fruit after a long and varied life (literally, when one has lived long and much)."—*artes.* The Latins often use abstract words in the plural, when the idea is applied to several persons and exhibited in a variety of forms. M. 50, obs. 3.—*vixeris.* The subjunctive is often used in the 2nd pers. in dependent clauses to denote the act of an indefinite subject. A. & G. 309 a.

[2]*non solum—deserunt.* For a similar sentiment: cp. Cic. pro Archia, § 16.—*nunquam—ne quidem*: see note 10, § 8.

[3]*quamquam*: see note 10, § 1.—*maximum*: "of the highest importance."

CHAPTER IV.

§ 10.—[1]*eum—recepit*: probably inserted to distinguish him from others of the same *cognomen.* Tarentum was lost by the Romans in 212 B. C., but recovered in 209 B. C.

[2]*senem adulescens.* Notice the emphasis given by placing together two words contrasted. What compounds of *lego* have *lexi?* What, *legi?* H. 273, II.

[3]*erat—gravitas*: "for that illustrious hero had dignity flavored with affability." Note the force of *ille* = ἐκεῖνος: H. 450, 4; A. & G. 102, b. So we have, *oratio lepore et festivitate conditior*: Cic. de Orat. 2, 56. Distinguish *condĭta* from *condīta.*

[4]*quamquam—provectum*: "though I began to cultivate his acquaintance, when he was not *very* old, but still

one already *tolerably* advanced in age."—*quamquam*. Distinguish *quamquam*, introducing a conceded fact and hence in good authors always used with the indicative, from *quamvis*, introducing a purely hypothetical case and used with subjunctive. H. 516, I. and II.; A. & G. 313, a. and e.; M. 361. The Latins say *grandis natu*, not *magnus natu*, though they use *major natu, maximus natu.*

[5]*anno—sum*: *anno* is the ablative of measure. H. 418; A. & G. 259, d.; "a year after." The Latins are more logical in their use of tenses than the English, since the time expressed by *fuerat* is over before that expressed by *natus sum*. Maximus was consul 233 B. C.

[6]*cumque—Tarentum*: "and accompanying him in his fourth consulship, I, a mere stripling, set out as a common soldier for Capua, and five years later for Tarentum."—*ad* is found with the names of towns, when only direction or vicinity, as here, is to be expressed, and not the place itself. Here *ad Capuam*, *ad Tarentum* is equivalent to *in castra ad Capuam, ad Tarentum*. Z. 398, note 1. For *quinto anno*: see note 5, § 10. Cato would be 20 years of age when Capua went over to the side of Hannibal 214 B. C. Tarentum was recovered in 209 B. C.

[7]*consulibus—Cethego*: abl. abs. H. 431; A. & G. 255. This was in 204 B. C. when Cato was *quaestor* in Sardinia, where he became acquainted with the poet Ennius.

[8]*quum quidem—fuit*. Notice the indicative with *quum* expressing simultaneous action: "at the very time indeed, when, &c." H. 518, II., 3; A. & G. 325.—A person was said *suadere legem*, when he spoke in favor of a law or bill; *dissuadere*, when he opposed it. The *lex Cincia vel Muneralis* (proposed by M. Cincius Alimentus, B. C. 204) provided that no one should receive any fee (*munus*) for his services in pleading a cause, and that certain restrictions should be placed on the bequests (*dona*) of private property. The bill is also mentioned in De Orat. 2, 71; ad Att. 1, 20.

[9]*ut*, here retains one of its original meaning as a relative adverb, correlative to the demonstrative *ita* understood with *gerebat*. See note 1, § 7. Cp. the Greek usage of *ὡς*.

[10]*quum—esset*: "though he was quite advanced (in age)." H. 518, I.; A. & G. 326.—*grandis* is sometimes used

for *grandis natu* or *aevo*, as in Hor. Ep. 13, 11; Cic. Pis. 36, 87.

[11]*et—molliebat*: "and by his persistence he tamed down Hannibal exulting in the manner of a youth." Hannibal was born in 247 B. C. so that he would be 29 years of age when he entered Italy.—*praeclare*, sc, *dicit*.

[12]*cunctando*: "by loitering," an allusion to his policy, which gave him the *agnomen*, *Cunctator*. (See proper names under Maximus). These lines are taken from Ennius (Ann. 8, 27). Cp. De Off. 1, 84; Livy, 30, 26; Virg. 6, 847; Ovid Fasti, 2, 242.—*rem* = *rem publicam*: "our state."

[13]*noenum*. Both *noenum*, and *noenu* are old forms of *non*, a contraction for *ne unum*. Keys (Lat. Gr. p. 374) regards *ne* as the simplest form of the Latin negative, still retained in *nefas*, *nequit*, *nemo*, *neque*, &c. It seems a common thing in languages to modify the negative; cp. English *not* = A. S. *ne—â—wiht* = *ne—âht*, "not a whit." So we have *ne—pas*, *ne—point*, in French; in Latin *nihil* = *ne—filum*, "not a thread."

[14]*rumores—salutem*, sc, *reipublicae*: "he placed not fame before (his country's) safety." Scan this line noticing any metrical peculiarity. See note 6, § 1, on *versāt*.——*postque*. Another reading is *plusque*. *Plus* and *magis* both signify *more*, but the former (like *amplius*) relates to quantity, the latter to degree; the former corresponds to the comparative of *much*, the latter to that of *very*. M. 305, obs. 2.

[15]*magisque*: "and more (than it otherwise would)."—*claret*: a purely poetical word.

§ 11.—[1]*me audiente*: "in my hearing." H. 431; A. & G. 255.—*Salinatori*, indirect object of *inquit*. Cicero here and in De Orat. 2, 67, makes a mistake in saying that M. Livius Salinator held the citadel of Tarentum, when Hannibal was in possession of the town. It was M. Livius Macatus, not Salinator, who had this honor. Cp. Livy. 25, 9-11; 27, 25, where the story is given.

[2]*qui—arcem*: "who on the loss of the town had taken refuge by fleeing into the citadel." What would the meaning have been had Cicero said *in arce?* Translate in this connection: *omnes se in silvas abdiderunt*, and *omnes se in silvis abdiderunt*. H. 435, I.; A. & G. 153.

[3]*in armis—in toga = in bello—in pace*. *Toga*, the usual dress of a Roman citizen in times of peace. The *sagum* was worn when on military service. Hence *in toga* is put for "in civil life."

[4]*qui—dividenti*: "who in his second consulship, while Spurius Carvilius, his colleague, remained passive, took a stand as far as he could against Caius Flaminius, a tribune of the people, when (the latter) was attempting, contrary to the expressed wish of the Senate, to partition the Picenian and Gallic land among individuals." What would have been the meaning had Cicero used *resisteret?* H. 519; A. & G. 320, e.—*dividenti*. The pres. part. like the pres. in Ind. sometimes denotes an action merely attempted (the *conative* present). A. & G. 270, b. The bill referred to (*lex Flaminia*) was passed according to Polybius (2, 21) in 232 B.C., while Cicero here gives the date as 228 B.C., the year in which Fabius Maximus and Carvilius were consuls. The measure was carried in spite of the opposition of the Senate, an act strictly unconstitutional, as this was an administrative bill which fell within the power of the Senate. Polybius dates the decline of the Roman constitution from the blow that the influence of the Senate received in consequence of the passing of the bill.

[5]*cum esset*: "though he was." H. 518, I.; A. & G. 326. The augurs were originally *three* in number, then *four*, and were finally increased by Sylla to *fifteen*. They were at first elected by the *comitia curiata*, but afterwards had the right of adding to their numbers. They were the highest authorities on religion, but frequently abused their power and eventually became mere tools in the hands of politicians. Cato had no very exalted idea of the Roman ministers of religion. Cp. Cic. N. D. 126; Div. 2, 24, where he ridicules the *haruspices*.

[6]*quae ferrentur*: H. 531; A. & G. 336. Cato probably means that the augurs should not abuse their power for political purposes, but that patriotic motives should override all other considerations. A similar disregard for oracles is put into the mouth of Hector (Hom. Il. 12, 243,); *εἷς οἰωνὸς ἄριστος ἀμύνεσθαι περὶ πάτρης*; 'the one best omen is, to fight for one's native land.'

§ 12.—[1]*praeclara*: "splendid traits of character."—*admirabilius*: "more amazing."

[2]*quam quo modo* = *quam eum modum quo.* The clause is relative, not interrogative, so that *tulit* is not put for *tulerit.* So also Cic. pro Rosc. Amer. 30: *quaeramus ubi maleficium est*, where *ubi* refers to an *ibi* suppressed. Z. 553. The son referred to had the same name as his father, and was consul in 213 B. C. (Livy, 24, 44), Cicero's affectionate mention of the death of the son of Maximus probably called up sad feelings in his own case. Cp. § 85.

[3]*est—laudatio*, sc, *funebris:* "the eulogy pronounced at the funeral is in (everyone's) hand,s" *i.e.* is well known. The funeral oration was generally delivered from the *rostra* by some near relative of the deceased. The custom is said to have been introduced by Poplicola in honor of Brutus (Livy, 2, 47). The oration of Fabius is now lost, although it was extant in the days of Cicero (Tusc. 3, 70).

[4]*quam* = *et eam.* He alludes to the Stoics, many of whom wrote treatises on applying the principles of philosophy to alleviate suffering. Fabius practically illustrates the consolation which philosophy brings by a living example. We can hardly help noticing that the character here drawn of Fabius may well be applied to Cato himself.

[5]*in luce—in oculis:* "in public—in his intercourse with," antithetical to *intus domique:* "in retirement and at home."

[6]*qui sermo:* "what conversational powers." Notice, the omission of the verb adds strength. For *sermo*, see note 4, § 3.—*praecepta:* "pithy sayings," "maxims."

[7]*quanta—auguri:* "what an intimate acquaintance with ancient history, (what) a knowledge of the ecclesiastical law." The *jus augurium* was a code of rules by which the college of augurs interpreted the auspices or expressed the will of the gods. Distinguish *jus*, what the law ordains or the obligations it imposes, from *lex*, a written statute or ordinance.

[8]*multae—litterae:* "his learning, too, was great, considering that he was a Roman." The full construction is: *multae litterae* (*erant in Fabio*), *ut in homine Romano.* When *ut* adds an explanation, it may mean, 'as you would expect,' or 'as you would not expect,' as here. The Romans had little literature before the conquest of Greece. The early period of their history produced nothing but a few chronicles and rude poetical experiments.

[9]*domestica*, *i. e.* wars carried on by the Romans; *externa*, those carried on by foreign states. Others take the meaning to be, civil wars and those carried on abroad, as in Caes. Bell. Gall. 5. 9. 4. These wars would be learned from the *annales*, written records of the magistrates, giving an account of the principal events that happened each year. It is very doubtful if the Romans knew anything of foreign history till their intercourse with Greece.

[10]*cujus—neminem*: "his conversation at that time I eagerly embraced every opportunity of enjoying, just (*ita*) as though I was then foreboding an event which came to pass, that after his death I should meet with no one, from whom I should learn (anything)."—*ita*, not taken with *cupide*, but with *quasi—divinarem*. The object of *divinarem* is the clause, *illo—fore*, *id—evenit*, standing in apposition to it. For *unde* = *a quo*. M. 317, obs. 2. So *ubi* is sometimes = *in quo*.

CHAPTER V.

§ 13.—[1]*quorsus igitur*, sc, *dixi*.—*profecto*: "doubtless."

[2]*nefas—dictu*: "it is an outrage to say." So the supine in —*u* is used after the substantives, *opus*, *fas*. H. 570, I.; A. & G. 303.

[3]*nec—recordentur*: "all, however, cannot be men like Scipio and Maximus, so as to recall the taking of cities, battles fought by land and sea, wars carried on by them, (and) triumphs (they have gained)." He refers here to the Elder Scipio Africanus, who conquered Hannibal at Zama (202 B. C.) It seems strange for Cato to praise Scipio, to whom he was bitterly opposed. Notice, the place of a copula in Latin is often supplied by repeating in the beginning of each member of a sentence a word common to all (*anaphora*). M. 434, obs. 2. Distinguish *recordor*, implying a habitual dwelling of the memory on the past, from *memini*, meaning simply to have retained something in the memory, without having forgotten it.—*expugnatio*, the capture of a city; *oppugnatio*, the storming of one. Some take *pedestres* = *terrestres*, "by land;" others, = "with infantry."

[4]*quiete—aetatis*: "belonging to a life passed amid peace, and innocence, and, indeed, amid refinement."

[5]*qualem—Platonis*, sc, *fuisse senectutem* : so also *qualem—Isocratis.*

[6]*uno et octogesimo*, is more common than *primo et octogesimo.* Z. 118.—*scribens* : "while engaged in writing." Another account says that Plato died at a marriage feast (Diog. Laert. 3, 2).

[7]*inscribitur* : "is entitled." For the statement here : cp. Isocr, Panathenaicus, c. 1 ; *τοῖς ἔτεσιν . . . ἐνενήκοντα καὶ τέτταρσιν, ὧν ἐγὼ τυγχάνω γεγονώς.* The oration referred to defended the course Athens pursued in Grecian politics and was delivered 342 B. C. at the great festival of the Panathenaea. The death of Isocrates is generally supposed to have taken place in 338 B.C., on hearing of 'that dishonest victory at Chaeronea, fatal to liberty,' which 'killed with report that old man eloquent.' (Milton Sonnets, X.)—*cessavit:* "was he idle."

[8]*qui = et is*, subject of *inquit*, the *historical* present, and hence the imperfect subjunctive in *quaereretur*, the imperf. denoting contemporary action. H. 481, IV. ; A. & G. 287, c. The more usual construction would be : *a quo quum quaereretur.* For *vellet*, see H. 525 ; A. & G. 334.

[9]*nihil—senectutem* : "I have no reason to find fault with old age." For subjunctive, see H. 501, I. ; A. & G. 320, a. For the case of *quod*, see H. 410, IV. ; A. & G. 240, a.

§ 14.—[1]*vitium*, a flaw, blemish or fault, whatever makes a thing imperfect, applied to actions or persons ; *culpa*, a fault, whatever is blamable in a rational being. Translate : "for fools impute to old age their own infirmities and faults."

[2]*Ennius*, is added apart from the *is*, for fear of Scipio and Laelius mistaking the person alluded to.

[3]*sicut equus.* The simile of likening life to a race is common. Cp. § 83. The lines are from the *Annales* 18, 22.

[4]*spatio supremo* : either, "at the close of the race," "at the goal," or "at the last round of the course," as in the *ludi circenses*, the course was traversed seven times.

[5]*vicit Olympia* : "has gained a prize at the Olympic games." *Olympia* is here a subst. in the cognate acc ; cp. the Greek expression *νικᾶν Ὀλύμπια.* A garland of wild olive was the prize in the chariot race at the Olympic games.

[6]*senio—quiescit* : "worn out with the weakness of age takes repose." *Senium* implies infirm old age, while *senectus* refers simply to that period of life. Another reading is *confectu'*. Scan this line. (See note 9, § 1, on *plenus fidei*).

[7]*suam*, sc. *senectutem*.—*quem* properly refers to *se* implied in *suam*, *i. e.* Ennius. Translate : "And him, no doubt, you can well remember," as he died only 19 years ago. When does *memini* take an acc.? H. 407, 2.

[8]*anno—sunt*. Ennius was born 239 B. C., and died 169 B. C. The persons mentioned were consuls 150 B. C., the year in which this dialogue is supposed to take place. *Hi*, *i. e.* those who are now holding office. Distinguish M as praenomen = Marcus ; from M' = Manius.

[9]*quum—suasissem* : "after I, with loud voice and sound in wind (literally with good sides or lungs), at the age of sixty-five, advocated publicly the Voconian law." For *annos*, see H. 378 ; A. & G. 256. The law (*lex Voconia de mulierum hereditatibus*,) was proposed 169 B. C. by Q. Voconius Saxa, tribune of the *plebs*. It aimed at continuing property in the hands of wealthy families by enacting, (1) that no person whose property amounted to 100,000 sesterces ($3,873.60) could appoint a woman as his heir ; (2) that the principal heir or heirs should receive more than the aggregate amount of the other legacies. For *suadere*, see note 8, § 10.

[10]*duo—onera* : cp. Æsch. in Tim, 111 ; *γῆρας καὶ πενία, τὰ μέγιστα τῶν ἐν ἀνθρώποις κακῶν.*

§ 15.—[1]*etenim* : (cp. *καὶ γάρ*), introduces something self-evident and requiring no proof. The expression is eliptical : "and (it was natural that Ennius should be delighted with old age), for." We may translate by, "for, you see ;" "for, you know." Cicero means that the arguments against old age will not bear examination.

[2]*cum—animo*, sc, *causas* : "when I consider (the causes) in my mind." For *cum*, see H. 518, I. ; A. & G. 325.

[3]*cur—videatur* : "for thinking old age wretched." For dependent questions, see H. 525 ; A. & G. 334.

[3]*unam*, sc, *causam reperio esse*. Note that the subjunctives, *avocet*, *faciat*, *privet*, *absit*, with *quod* show that the opinion is not that of Cato, but of those who regard old age a wretched thing. H. 520, II. ; A. &

G. 341, d. Notice that *a rebus gerendis* here means, "from the active business of life." Generally *rem gerere* means "to carry on a war."

[5]*infirmius*, sc, *quam antea erat.*—*Si placet*, sc, *vobis* : "if you please."

CHAPTER VI.

[6]*abstrahit*, sc, *nos*, a stronger term than *avocet* above: "compels us to give up active pursuits."

[7]*quibus*, and *eis* are governed by *a*, in *a rebus gerendis*.

[8]*an—viribus*. Zumpt (353) says that *an* is used in its proper sense only, and by Cicero exclusively, in a second or opposite question where we use, "or." He supplies here, *aliisne* before *an*. Perhaps *omnibusne* would be better: "(does it compel us to give up all things) or (merely) those which are carried on in the time of youth and vigor." Some regard *juventute et viribus*, a *hendiadys* = *juventutis viribus*.

[9]*res seniles* : "employments suited to old age."—*quae* = *tales ut*. H. 501, I. ; A. & G. 320, a.

[10]*pater tuus* : L. Aemilius Paulus. (See Life of Scipio in Introduction).—*socer*. Aemilia, daughter of Aemilius Paulus was married to Marcus, a son of Cato. He died in 152 B. C. as praetor elect. (See Introduction).

[11]*Fabricii*. For the plural, see note 3, § 13 : "men like Fabricius." Note the emphatic position of *nihil agebat—nihil agebant*. H. 594, I, II. ; A. & G. 344, a. See for *chiasmus* : A. & G. 344, f.

[12]*quum—defendebant* : "(at the time) when they were shielding." H. 518, I. ; A. & G. 325.

§ 16.—[1]*accedebat ut*. Distinguish *accedit quod*, with the indicative, introducing an existing fact, viewed merely as a fact, from *accedit ut* with the subjunctive, expressing a result in consequence of some fact. M. 373, obs. 3. The age of Appius is represented as causing his blindness.—*tamen* : "notwithstanding (these infirmities)."

[2]*sententia* : nominative, "the vote of the Senate was inclining."

[3]*non dubitavit* : "he did not hesitate." When *dubito* means "to doubt," *non dubito* is properly construed with *quin* and subjunctive, rarely with infinitive. But when *dubito* has the sense of "to scruple," "to hesitate," and the sentence following contains the same subject,

non dubito is generally construed with the infinitive. Z. 541.

[4]*versibus persecutus est*: "has expressed in these lines," literally, "has followed out."

[5]*quo viai*: taken from the *Annales* (6, 38). "in what direction." Note *viai* = *viae*; a partitive genitive after *quo*. H. 396, III., 2, 4), (3); A. & G. 216, 4; or it may be taken as a genitive of separation, in imitation of a Greek construction, after *flexere*, i.e., *se a via flexere*, "have turned aside from their path." H. 409, 4; A. & G. 243, f. Remark. Note the *oxymoron* in *mentes dementes*. Scan the second line, noticing any metrical peculiarity. H. 669, II., 3.

[6]*exstat*: although existing in the original in the time of Cicero, the speech of Appius is now known to us only through Plutarch, in his Life of Pyrrhus.

[7]*haec—egit*: "he delivered this speech." Distinguish *agere* or *habere orationem*, from *facere* or *scribere orationem.*

[8]Appius was consul in 307 B. C. and 296 B. C. The speech referred to was delivered in 280 B. C. Cato includes both years in making the reckoning here given. So also in the next statement. It was very unusual for a man to have been censor before he was consul.

[9]*superiorem*: "first," literally, "former." He was censor in 312 B. C.

[10]*ex quo intelligitur*: "from which the conclusion is." We are in ignorance as to the date of the birth of Appius, but since he held the office of *censor* in 312 B. C., an office usually conferred on those who had already been distinguished for public honors, and who were advanced in years, we may conclude that he was very old at the time of the war with Pyrrhus (B.C. 280—274 B.C.)

[11]*et tamen sic*: "and this account moreover;" sc. *eum esse sane grandem*: "that he was undoubtedly old."

§ 17.—[1]*nihil afferunt*: "bring forward no proof;" cp. *οὐδὲν λέγειν.*

[2]*qui—negant*: "who assert that old age has no part in the transaction of business. See note 4, § 15.

[3]*similes ut si qui dicant*: "they are like those who should say." H. 503, II.; A. & G. 312.

[4]*quum—puppi*: "inasmuch as, while some climb the masts, (and) others run up and down the decks, (and) others pump out the water in the hold, he sits still at the stern holding the tiller." For *quum*, see H. 518, II.; A. & G. 326. Distinguish *mālus, mălus.* For *puppi*, see H. 62, III.; A. & G. 57.

[5]*non facit*, sc. *senex*. Another reading is *faciat*, the subjunctive of concession; "granting that an old man does not do." H. 516, II, 1; A. & G. 276, c.

[6]*at vero*: *at*, here answers an objection contained in the previous clause; "on the contrary, it certainly does much greater and better deeds."

[7]*velocitate—corporum*: "by corporeal strength, by nimbleness and activity."—*velocitas*, nimbleness, as bodily strength and activity; *celeritas*, swiftness, merely as quick motion.

[8]*quibus—solet*: "and of these qualities old age does not usually become destitute, but even grows richer in them." For *non modo non*, see H. 584, 2; M. 461, b.

18.—[1]*nisi—videor*; "unless you suppose that I, who have been engaged in different kinds of wars, as a common soldier, tribune, lieutenant, and consul, seem now to be idle."—*nisi forte* = *εἰ μὴ ἄρα*, is used ironically, introducing an admissible case, but suggests that a person cannot differ from our view without granting that he is landed into an impossible and absurd conclusion. Z. 526; M. 442, c. 1. Notice the gradual enumeration in *miles, tribunus, legatus, consul.*

[2]*at*: "still," or "however," is used to render an objection useless by adding something else.—*praescribo*, points to the influence Cato wielded.

[3]*Karthagini—denuntio*: "I have for a long time past been urging war against Karthage, which for a considerable time has been plotting mischief." The participle with *jamdiu* has the regular use of the indicative. H. 467, III., 2; A. & G. 290. The bitter and uncompromising hostility that Cato had towards Karthage is well known. He was one of the main instruments in causing war to be declared in 149 B. C. (See Introduction).

[4]*de qua—cognovero*: "of which I shall not cease to fear until I learn that it has been razed to the ground"—*excisam*: *exscindo* has neither perfect nor supine. These are supplied from *excīdo*. The reading *exscissam*

is wrong as no such word occurs in Latin. See, for a discussion on this point, Z. 189.

§ 19.—[1]*quam—persequare*: "and would that the immortal gods may treasure for you this laurel, that you may complete what was left undone by your grandsire." For the use of *utinam*, see note 1, § 5. For *avi*, see Life of Scipio.

[2]*quintus*: all the MSS. give *tertius*. There is a difficulty whichever reading we adopt. If *quintus* were right, this would put Scipio's death at 185 B. C., and this would agree with his subsequent statement, *annis ante me censorem mortuus est*, since Cato was censor in 184 B. C. The commonly received date of the death of Scipio, however, is 183 B. C., the year in which Hannibal and Philopoemen died.

[3]*sed—consequentes*: "but all years to come will cherish the memory of that hero."

[4]*novem annis post*: *i. e.* nine full years, so that his death would be 185 B. C., as Cato's consulship was in 195 B. C.

[5]*quum—esset.* Cicero must mean here that Scipio was *consul designatus* in the consulship of Cato. The consulship of Cato was 195 B. C., while Scipio's second consulship was 194 B. C. The consuls were elected sometime before the 1st of January when they entered on office, and during the intervening period were styled *consules designati*.

[6]*num senectutis—poeniteret*: "would he, therefore, have been dissatisfied with his old age." For construction, see H. 410, III.; A. & G. 221, b.

[7]*nec—uteretur*: "for, (had he been dissatisfied), he would have practised neither skirmishing, nor leaping, nor (throwing) javelins from a distance, nor (fighting with) swords hand to hand."

[8]*summum consilium*: "our supreme deliberative body." The usual distinction between *consilium* and *concilium*, that the former means, advice, plans, while the latter means, an assemblage, with regard to those who compose it, does not hold good. *Consilium* is generally applied to the senate: cp. Cic. Phil. 4, 6; 7, 7.

[9]*senatus*: "assembly of elders." For the force of—*us*: cp. *exercitus*, a trained band; *comitatus*, a retinue of attendants.

§ 20.—[1]*amplissimum* : "the highest."

[2]*ut—senes* : "are also called (by the title) elders, as they really are." The Spartan Senate (γερουσία) was an aristocratic assembly composed of twenty-eight members with the two kings as presidents. No one was eligible for this assembly unless he was 60 years of age, of unblemished character and of good social standing. In Cicero's time the first civil office that gave admission to the senate was the quaestorship, which by the *lex annalis* could be earliest held at the age of 31, but in former times the age required may have been much greater.

[3]*si—voletis* : distinguish this *protasis* from *si velitis*. H. 508 and 511 ; A. & G. 307, a.—*externa* : "the history of foreign states."

[4]*labefactatas* : "subverted," as Athens was by Alcibiades.

[5]*cedo—cito* : Scan : ⏑ ⏑ – | – – | – – | ⏑ – | – – | – – | – – | ⏑ – | , as Iambic Tetrameter Acat. or Octonarius. H. 686 ; A. & G. 366, b.—*cedo qui* : "tell me, how," differing from *praebe* or *dic*, by the notion of haste. *cedo* ; from,—*ce* a demonstrative affix, (meaning "here," rarely prefixed as in *ceu* = *ce-ve*, though often suffixed as in *hic-ce*) ; and *do*, connected with *dare*, which is used in the sense of "tell ;" cp. Virg. Ecl. 1, 19 ; *sed tamen iste deus qui sit, da, Tityre, nobis.* Hence *cedo* = *ce-dato*, as *cette* = *ce-date*, *cedte*, then *d* assimilated to *t*, *cette*.

[6]*proveniebant—novi* : "there came forth a crop of unfledged orators."—*proveniebant* is an agricultural word, as in Caes. B. G. 5, 24 : *frumentum propter siccitates angustius provenerat*, although it may also be a stage word here as in, *scenam provenire*, "to come on the stage ;" Plautus, Ps. 1, 5, 155. The metre is the same as above, thus – ⏑ ⏑ | – – | – – | – – | ⏑ – | – ⏑ ⏑ | – – | ⏑ – |

[7]*temeritas—aetatis* : "rashness, you see, belongs to life in its bloom."—*videlicet* and *scilicet* both introduce an explanation with this difference, that the former generally indicates the true, the latter, the wrong explanation, though sometimes the meanings are reversed. Z. 345.

CHAPTER VII.

§ 21.—[1]*at—minuitur* : "yes, but memory is impaired."—*at*, here = ἀλλὰ γάρ, introduces a supposed objection of an opponent. M. 437, c. Compare notes, 6, § 17 and 2, § 18 for other uses.

[2]*credo—tardior* : "no doubt it is, if one were not to exercise it, or also if one is naturally somewhat dull." *Credo*, sc, *memoriam senectute minui*, gives an ironical expression to one's opinion, as *opinor*, *puto*.—*exerceas* : the 2nd per. sing. of the subj. is often used of an assumed person representing a single indefinite subject, some one who is imagined and addressed. A. & G. 309, a. On *tardior*, see H. 444, 1; A. & G. 93, a.

[3]*perceperat* : "had learned by heart." The astonishing memory of Themistocles is often mentioned by the ancient writers. Cic. de Orat. 2, § 300.

[4]*processisset* : "was advanced." For the subjunctive, see H. 531 ; A. & G. 336.—*qui—esset* : *Aristidem*, if used for this clause, would have been ambiguous. For the subj. see H. 527 ; A. & G. 342. The antecedent of *qui* is *eum* understood ; "that he was wont to address as Lysimachus (him) who was Aristides ;" while *Lysimachum* = *ut Lysimachum* or *pro Lysimacho*. Lysimachus was father of Aristides.

[5]*nec—perdam* : "and I have no fear of losing my memory by reading the inscriptions on the tombstones, (as the saying is)."—*quod—aiunt*, is often used when we quote an proverbial expression, (= τὸ λεγόμενον, ὡς φασί), either placed after the expression or interposed. Cp. Cic. de Orat. 2, 57 ; *docebo sus, ut aiunt, oratorem eum*, when the reference is to the proverb *sus docet Minervam*. For *ne*, H. 492, 3 ; A. & G. 331, f.

[6]*in—mortuorum* : "I recall to memory the dead." There is a *sense construction* in *redeo in memoriam* = *memini*. H. 406, III. 2 ; A. & G. 209.

[7]*quemquam*. Distinguish *quisquam*, *ullus*; *quivis*, *quilibet*. H. 457, 458 ; A. & G. 202, b, c.

[8]*oblitum quo loco* = *oblitum loci in quo*. H. 422, I, 1) ; A. & G. 258, f. Distinguish *oblītus* from *oblĭtus*.

[9]*curant* : "they are anxious about."

[10]*vadimonia—debeant* : "the sureties they give to appear in court, who are in debt to them, (and) to whom they are themselves in debt." The bail given by the

defendant to the plaintiff to appear in court on a certain day was called *vadimonium*, because the defendant after giving it was allowed to go at large (*vado*) till the day of trial. The defendant was said *dare, promittere vadimonium*. If the defendant did not appear (*deserere vadimonium*), he was non-suited. The expression *constituere vadimonium* is applied to the judge who presides. The plural here indicates that a number of suits is meant.

§ 22.—[1]*quid*, sc, *tibi videntur*: "what think you of the old men who are lawyers." For the genitive, *juris*, see H. 399, 2, (2); A. & G. 218, a. So also *juris periti*.

[2]*ingenia*: "wits."—*modo* = *dummodo*. H. 503, I.; A. & G. 314.—*studium et industria*: "earnestness and activity." For the singular of the verb, see H. 463, II. 3; A. & G. 205, b.

[3]*nec—solum*: "and that not only;" *ea* refers to *ingenia*, sc, *manent*.

[4]*honoratis viris*; "statesmen" literally, "men who have filled high offices."—*honestus*, on the other hand, is applied to *moral* character. So *honor* is often used for "office:" Hor. Sat. I, 6, 15; (*populus*) *qui stultus honores Saepe dat indignis*. Notice the *antithesis*, in *claris*, and *quieta* and in *honoratis*, and *privata*, and the *chiasmus*.

[5]*fecit*: "wrote," with *facere*: cp. *ποιεῖν τραγῳδίαν*. So we have, *make* and *maker* in old English used in regard to the poet's art. Cp. Spenser: "Besides her peerless skill in *making* well." So also Dryden: "A poet is a *maker*, as the word signifies; and who cannot *make*, that is invent, hath his name for nothing."

[6]*quod—videretur*, sc, *filiis*: "and when it was thought (literally, it seemed to his sons) that he neglected (the management of) his property from his devotion to his occupation." The *Vita Anonymi* gives Iophon, as the only one of his sons who charged him with imbecility.

[7]*ut—judices*: "that the judges might remove him, as being a dotard, from (the control of) his estate in the same way (*sic*), as (*quem ad modum*) fathers, who mismanage their property, are often excluded, according to our custom, from the control of their goods."—*patribus bonis*: the former is dat, the latter, abl. With *interdicere* we have the foll. constructions: (a) *aliquem*

aliqui re : (b) *alieni aliquid* ; (c) *alieni aliqui re*, as here. The power of depriving a father of the administration of his estate was given by the 5th law of the xii. tables : *Si furiosus (pater) est, agnatorum gentiliumque in eo pecuniaque ejus potestas esto* : "if he (a father) is frenzied, let the male relations and those of his clan have the right over him and his money." (See Appendix to Andrews' Latin Dict).—*quasi—desipientem*, is not so common as *quasi desiperet*. The participle is sometimes connected with *nisi*, *quamquam*, *quamvis*, *quasi*, *tanquam* or *velut* instead of a complete subordinate sentence. M. 425, obs. 4.

[8]*in manibus habebat* : cp. the English expression, "to have on one's hands," *i. e.* to be preparing, differing from *in manibus esse* ; see note 3, § 12.

[9]*proxime* : "very recently." Distinguish *recitare*, "to read aloud," from *legere*, simply "to read." Tradition says that he read the beautiful chorus of the Oedipus Coloneus (v. 668, sqq.), praising the beauties of his native place. (Cic. de Fin. 5, 1). The story is probably a fabrication of Satyrus, a Peripatetic philosopher of little credit, and repeated by the author of Vita Anonymi, Valerius Maximus, Macrobius and others. The Oedipus Coloneus, though perhaps not exhibited till 401 B. C. gives proof of having been written before the beginning of the Peloponesian War.

[10]*desipientis videretur*, sc, *esse* : "seemed (to them the work) of a dotard." H. 401 ; A. & G. 214, d.—*liberatus* : "acquitted."

§ 23.—[1]*num—num—num*, &c. Note the *anaphora* ; see 3, § 13.

[2]*Diogenes Stoicus*, who came to Rome 155 B. C. along with Critolaus and Carneades. (See Life of Cato.)

[3]*coegit—senectus* : "did old age force them into silence, when engaged in their respective pursuits?" With the general tenor of § 21—§ 24 : cp. Longfellow's *Morituri Salutamus* : "Ah, nothing is too late," to, "when little else than life itself survives."

[4]*an—fuit* : "or was the active pursuit of studies in all these commensurate with their lives?" For *vitae*, see H. 391, 1 ; A. & G. 234, a.

§ 24.—[1]*age* : "well now," often used in passing from one subject to another. Literally : "do this," sc, *hoc. i. e.* "attend to my words."

[2]*ut—omittamus*: "to say nothing of these divine pursuits." —*ut*, depends on some such words as *hoc dico* understood, *hoc* referring to the clause *possum—fructibus*. A. & G. 317, c.—*ista*; see note on *istuc*, 8, § 6. He refers to philosophy and poetry as the examples in the last section show.

[3]*ex—Romanos*: "country-bred Romans living in the Sabine territory."

[4]*quibus—fructibus*: "in whose absence hardly ever are farming operations of any importance performed, either as regards sowing, or reaping, or storing produce."—*nunquam—non*: note the difference of idiom.—*opera* has often in Virgil's Georgics the meaning here given: cp. *ἔργα* in Hesiod's *ἔργα καὶ ἡμέραι*.—*serendis*, ablative of respect. H. 429, 1; A. & G. 253.

[5]*qui—putet*: H. 489, II.; A. & G. 319.—*sed—pertinere*: "but yet these same ones bestow pains on those things with which they know they will have no concern at all." The pres. inf. *pertinere* is used for a future inf.

[6]*serit—prosint*. This line is scanned by some as a Bacchic Tetrameter: ᴗ – – | ᴗ – – | ᴗ – – | ᴗ – – |, making the final *o* in *saeclo*, short. Others read *saeculo prosient*, which makes the line a pure Cretic Tetrameter, with two syllables introducing the metre (*base*) ᴗ ᴗ | – ᴗ – | – ᴗ – | – ᴗ – | – ᴗ – |, while others transpose, *serit arbores quae, prosint saeculo alteri*: ᴗ ᴗ – | ᴗ – | – – | – – | ᴗ – | ᴗ – |, an Iambic Trimeter.—*saeclo*; "generation." H. 386, 2; A. & G. 228.—*noster*: "our fellow-countryman." Cp. Horace's *noster Ennius*. There is nothing known about the play referred to, but from the fact that Statius copied and adopted many plays of Menander, we may infer that it was likely a translation of Menander's *Συνέφηβοι*, "young comrades."

§ 25.—[1]*nec—repondere*: "and, in fact, never does the farmer, however old he may be, hesitate to answer any one who asks him, for whom he is sowing."—*nec dubitavit*: see note 3, § 16. For *serat*, see H. 525; A. & G. 334.

[2]*Dis immortalibus*, sc, *sero*.—*qui me voluerunt*: "who would have me." For the use of *volo*, see note 2, § 2.

CHAPTER VIII.

[3]*melius*, sc, *dicit*: "makes a wiser remark."—*alteri—prospiciente*: "who has an eye to the coming generation." For the dative, see H. 385, 3; A. & G. 227, c.

[4]*illud idem*: "that same poet when he says the following."—*idem* refers to Caecilius Statius. The lines are from a comedy called *Plocium* (πλόκιον, "a necklace").

[5]*Edepol*: variously explained: (1) *e*, an interjection (= *en*); *de* = *deus*; *pol* = *Pollux*: "Ah, god *Pollux*;" (2) = *per aedem Pollucis*: "by the temple of *Pollux*;" (3) = *me deus Pollux* (*juvet*): "may the god Pollux help me."

[6]*viti*, here = *mali*. For the gen., see H. 396, III.; A. & G. 216, 3. See note on *praemi*, 8, § 1.—*sat* = *satis*.

[7]*quod—videt*: "that in a long lifetime one sees many things he does not wish (to see)."—*volt* = *vult*. These lines are Iambic Trimeter. H. 686; A. & G. 365. Scan *diu* as a monosyllable by *synaeresis*. H. 669, II.

[8]*in ea incurrit*: "meets in with these things."

[9]*illud—vitiosius*, sc, *dicit*: "indeed, the same Caecilius makes the following still more faulty observation." The lines are said to be from a play called *Ephesio*, but nothing is known of its merits. They are scanned as Iambic Trimeter. In scanning the second line, the *i* in *odiosum* is consonantal, *ōdyōsum*. We have, *se*. *ipsum* and *eumpse* as readings. The last in scanning is dissyllabic.

[10]*senecta*: a purely poetical word = *senectus*.

[11]*sentire—alteri*: "that one (an old man) feels at that time of life that he is troublesome to another." *Senem* understood is the subject of *sentire*.

§ 26.—[1]*jucundum—odiosum*. We may supply the elipsis: (*nobis licet dicere senem esse*) *jucundum potius quam odiosum*; "(we may say the old man is) agreeable rather than disagreeable."

[2]*senes*: "when they are old."—*leviorque—diliguntur*. "and the old age of those who are respected and beloved by youths becomes more bearable." Distinguish, *juventus*, a collection of young men, the youth of a country; *juventa*, the season of youth; *juventas*, the goddess of youth.—*colere*: external

marks of respect ; *diligere* refers to the inward feeling of love or regard.

[3]*nec—jucundos* : "and I know that I am no less agreeable to you than you are to me." There is an attraction in this sentence. (See note 12, § 1 and 18, § 1.) Fully expressed it would be : *me vobis minus jucundum esse quam vos mihi estis jucundi.*

[4]*sed* resumes (*analeptic*) the argument broken off at § 24.

[5]*ut = quo modo* : "how." Such was one of the original meaning of *ut*. M. 371, obs. For *non modo = non modo non*, see note 9, § 34. For the subjunctive *sit*, see H. 525 ; A. & G. 334.—*languida atque iners* : "feeble and indolent."

[6]*agens* : the participle denotes a *tendency* to act rather than a *fact* of action, which would be expressed if *agat* were read. Translate: "aiming at doing and contriving."

[7]*tale—fuit* : "that is to say, some such thing which has been the pursuit of each in the former part of his life." For *scilicet*, see note 7, § 20.

[8]*quid*, sc, *de eis dicemus.*—*addiscunt aliquid* : "learn something in addition (to what they have learned in early years)."

[9]*versibus gloriantem* : "boasting of in his verses."—*senem fieri* : "grows old." The verse is given by Plutarch (Life of Solon. c. 31) : γηράσκω δ'αἰεὶ πολλὰ διδασκόμενος. Distinguish *cotidie*, used of daily repetition merely, from *in dies singulos*, said, when some word of comparative force accompanies it. For the spelling *cotidie*, see note 11, § 46.

[10]*et—cupiens* : "I, too, have done (the same thing), who, though an old man, have learned Greek which I, indeed, eagerly grasped after, just as if I were desirous of satisfying a daily thirst."—*ego* : emphatic, opposed to *Solonem.*—*quasi cupiens = quasi cuperem.* (See note 7, § 22, on *desipientem*). For the statement here, see Life of Cato in the Introduction.

[11]*ea ipsa* : "these very stories."—*quibus exemplis.* This is not a case of an antecedent in the relative clause, but *exemplis = pro exemplis* or *exemplorum loco* ; "as examples."

[12]*quod* is the object, and *Socratem*, the subject of *fecisse.*—*in fidibus* : "in the case of the lyre."

[13]*vellem*, sc, *fecisse si possem*: "I, indeed, would have liked (to have done) that too, (were I able)." The *protasis* is here suppressed. H. 503, III. 2; A. & G. 311, b

[14]*fidibus*, sc, *canere*: "to play on the lyre."—*certe*: see note 11, § 1. —*elaboravi*: "I have bestowed pains."

CHAPTER IX.

§ 27.—[1]*vires—adulescentis*: "do I regret the want of the strength of a young man," or "youth," making *adulescentis* = *adulescentiae*.

[2]*alter locus*: "the second topic of discussion." With *locus*, cp. τόπος. He refers to the objections brought against old age in § 15.

[3]*non plus quam*: "any more than when a youth." Note that *non* is lost in the English translation after *nec*. With *desiderabam*, sc, *vires*.

[4]*quod est*, sc, *tibi*: "what you have," *i. e.* any one. Supply *decet* before *agere*.—*pro viribus*: "in proportion to your strength," "as your strength permits." —*vox*: "expression." —*contemptior*: "more pitiable."

[5]*qui* subject of *dicitur*. Notice the personal is better than the impersonal construction with this verb. So also *traditur*, *fertur*, *narratur* are generally used personally. Z. 607, note.

[6]*lacertos*. Distinguish *lacertus*, the upper arm, from *brachium*, the forearm.

[7]*at*: see note 1, § 21. The meaning is: the muscles of these young men are powerful, but mine, &c.

[8]*tam*, sc, *mortui sunt*: "nay, it is not so much these (arms) of yours as you yourself (that is dead), you fool."

[9]*ex te*, *i. e.* from your own mental and moral qualities.

[10]*nihil—nihil—nihil*. Note the repetition at the beginning of successive clauses (*anaphora*). Cp. note 3, § 13. With *tale*, sc, *dixit*: "no such remark did Sextus Aelius make."

[11]*modo*: "in later times," not "recently" as Crassus died 183 B. C., thirty-three years before this dialogue is supposed to have taken place.

[12]*jura—praescribebantur*: "instruction in law was given to their fellow-countrymen." For the meaning of *jura*, see note 7, § 12.

[13]*quorum—prudentia*, sc, *juris*: "whose insight (into law) continued even to their latest breath." Note *prudentia* = *providentia*, and the *euphemism* in *ultimum spiritum*.

§ 28.—[1]*orator*: note the emphatic position not merely because it is first in the sentence, but because it is out of its own clause. Preserve the emphasis by translating: "as to the orator, I am afraid that he may become feeble in consequence of old age, for the gift of it (*i. e.* oratory) depends not merely on talent, but on lungs also and on strength."—*ne*: H. 492, 4; A. & G. 331, f.

[2]*omnino—annos*: "no doubt that melodiousness which the voice possesses (*in voce*), gains brilliance, too, in some way or other, in old age; and, in fact, I, as yet, have not lost it, and you see (my) years."—*canorum*: adjectives are often used as abstract nouns, *verum*, *pulchrum*, *malum*. We have in *canorum splendescit* a *catachresis*, a noun of *hearing* being joined to a verb of *sight*. The sense of sight being the keenest of all, is often elegantly used in place of others. Cp. Soph. Oed. Tyr. 186: *παιὰν λάμπει*; "the war song shines forth": Aesch. Sep. 103: *κτύπον δέδορκα*; "I saw a noise."—*nescio quo pacto*: literally, "I know not on what terms."

[3]*sed—remissus*: "but still the style of speaking that suits an old man is one that is unimpassioned and subdued." Another reading is *senis*.——*remissus*: a metaphor taken from a bow, literally, "unstrung." See *intentum animum*, § 37.

[4]*facitque—oratio*: "and the refined and mild language of an eloquent old man very frequently gains of itself a hearing for it." There is a reference here to the custom of the crier's (*praeco*) calling on the people to give attention to the speaker. Cato says that old age will of itself command respect. Cp. Plautus: Poen. prol. 11: *Exsurge, praeco, fac populo audientiam.* For *sermo* and *oratio*, see note 4, § 3.

[5]*quod—Laelio*: "and though one cannot attain that (style of oratory) himself, still he might be able to give instruction to *a* Scipio and *a* Laelius." For the 2nd pers. sing. of subjunctive, see note 2, § 21, on *exerceas*. For *Scipioni et Laelio*, see 3, § 13.

[6]*studiis juventutis*: "by the zeal of youth." For the plural, see H. 130, 2; A. & G. 75, c.

§ 29.—*an* : see note 8, § 15. Here we may supply : *num adolescentiae eas vires relinquimus* before *an*. "Or do we not allow that age possesses strength enough to teach, train and equip for every sphere of duty the younger generation." —*docere*, to teach, by imparting knowledge ; *instruere* points to the influence that such knowledge has on the formation of character. For *ut*, see H. 494 ; A. & G. 332.

[2]*Cn et P. Scipiones*. Cicero uses the plural when two of the same family are mentioned and their names connected by *et* ; more rarely we find the sing. as *Ti. et C. Gracchus* (Sall. Jug. 4, 2) ; or we may repeat, thus, *Lucius Scipio et Publius Scipio*. M. 214, obs. 3.—*avi* : see Life of Scipio in the Introduction.

[3]*nec—putandi*, sc, *sunt* : "no masters of the liberal arts are to be regarded otherwise than happy." For the negatives, see note 3, § 27.

[4]*etsi—senectutis* : "moreover that very decay of bodily powers of which you speak, is oftener the result of the vices of youth than (of those) of old age." For *ista*, see note 8, § 6.

§ 30.—[1]*quidem* : "for example."—*apud* : is often used in designating the author of a book : "in Xenophon." Cp. *apud Homerum*, § 31. For the speech of Cyrus, see Xenophon : Cyropaedia, B. VIII. 7–17. The story that represents Cyrus, the Elder, dying peacefully in bed, surrounded by his children and friends, and discoursing like a disciple of Socrates, is not borne out by historical facts. He died in battle against the Massagetae, a wild Scythian tribe, and had his head cut off by queen Tomyris, who threw it into a sack full of blood. (Herod, 1, 24 ; Lucian Charon, § 30). Xenophon's account is followed by Strabo and others.

[2]*quum—esset* : "though he was very old."—*fuisset* : subjunctive of *obliqua oratio*. H. 531 ; A. & G. 336.

[3]*ego* : emphatic and antithetical to *Xenophontem*. Break up this sentence into two, owing to the number of intervening clauses : "I, when I was a boy, remember L. Mettellus. He, though he was elected chief pontiff four years after his second consulship, held that office for twenty-two years, and at the very end of life was in the enjoyment of such good health that he did not feel the loss of youth."—*memini esse*. In a narrative of events at which the speaker himself has been present,

memini is joined with the present infinitive, although the action may be completed, the speaker thus transferring himself to the past and describing the action as if it were in progress before his eyes; but when the sentence is only a statement of result *memini* is joined with the perfect infinitive, Z. 589. The second consulship of Mettellus was in 249 B. C.: he was *pontifex maximus*, 243 B. C. and died 221 B. C. when Cato was at the age of 13. Since the first consulship of Metellus was in 251 B.C., we may be safe in concluding that he was probably 80 years of age when he died. Distinguish *requirere*, to feel the loss of a thing, as an act of the understanding, having in view the usefulness of the object, from *desiderare*, referring to an act of feeling surrounding the object of love or sympathy.—*ut requireret:* depends on *esse*, a present in form, with the force of a past.

[4]*nihil:* acc. of extent, or specification. H. 378, or 380; A. & G. 240, b. or 257.

[5]*quamquam—senile*: "though that, too, is a privilege of old age."

CHAPTER X.

§ 31.—[1]*videtisne* = *nonne videtis.* The particle, —*ne* added to a verb has sometimes in Cicero the force of *nonne.* Cp. Cat. 1, 13; *meministine me in senatu dicere.* So frequently in Terence, Platus and colloquial Latin. H. 346, II. 1, 1); A. & G. 210, d.

[2]*ut*: see note 5, § 26.—*apud*: see note 1, § 30.

[3]*Nestor—praedicet*: as in Hom. Il. 1, 260; 11, 667 sqq. where Nestor 'garrulous recounts the deeds of youth.' Distinguish *praedīcet,* from *praedīcet.*

[4]*tertiam aetatem*: cp. Hom, Il. 1, 250. Nestor's age at the time of the war of Troy was probably about seventy or eighty, placing an *aetas* at thirty years. Paley seems to reckon a generation forty or fifty years. Ovid (Metam. 12, 187) erroneously represents Nestor above two hundred years old.: *vixi* (i.e., *Nestor*) *annos bis centum, nunc tertia vivitur aetas.*

[5]*nec—loquax*: "and he had no cause to fear that, if he told the truth about himself, he should seem to any great extent either odd or talkative."—*ne*: H. 492, 4; A. & G. 331, f.—*ei.* H. 388; A. & G. 232.

[6]*ex—oratio* : cp. Hom. Il. 1, 249 : *τοῦ καὶ ἀπὸ γλώσσης μέλιτος γλυκίων ῥέεν αὐδή* : "words sweet as honey from his lips distilled." (Pope.)

[7]*suavitatem* : we should have expected *dulcedinem* from the *dulcior* going before. *Suavitas* is properly the sweetness of odor, and frequently used for calm pleasure : *dulcedo*, pleasant flavor, hence lively pleasure.

[8]*dux ille* : Agamemnon. Cp. Hom. Il. 2, 371, where the same wish is expressed.

[9]*Ajacis* : after *similis* with early writers the genitive is more usual. Cicero uses the genitive of living objects, the genitive or dative of things. H. 391, 2, 4), (2) ; A. & G. 234, d. R. Nestor is here introduced as an excuse for garrulity and an honourable example of old age as Ajax is of brute strength and of youthful vigor.

[10]*sed ut Nestoris*. Construe : *sed* (*optat*) *ut* (*habeat decem similes*) *Nestoris*.

[11]*quod—acciderit* : "and if this were to happen to him." See note 3, § 8.—*brevi*, sc, *tempore*.

§ 32.—[1]*sed* : see note on 4, § 28.—*ago* : "I am now in :" literally, "I am now passing."

[2]*vellem—Cyrus*. The *protasis* is suppressed : (*si possem*), *vellem equidem* (*ut*) *possem gloriari idem quod Cyrus* (*gloriatur*) : "if I could, I would like, to be sure, to be able to make the same boast as Cyrus does." See note 13, § 26. For the omission of *ut*, see H. 493, 2 ; A. & G. 331, f. Rem. What does this form of the hypothetical sentence imply? H. 510 ; A. & G. 308.

[3]*queo* is weaker than *possum* : *queo*, "I am able," because circumstances allow me to do it ; *possum*, "I am able," because I have sufficient power.—*queo* is seldom found without a negative.

[4]*iis viribus*. H. 428 ; A. & G. 251. For the facts here stated, see Life of Cato in the Introduction.

[5]*fuerim*. H. 501, 1 ; A. & G. 319.—*cum depugnavi*. H. 518, II. 3 ; A. & G. 325 : "when I put a finishing stroke on the war." For the force of *de* : cp. *debello*, *devinco*. The battle referred to was fought 191 B.C. between the forces of Antiochus, King of Syria, and the Romans under M'. Acilius Glabrio.

[6]*non—senectus* : "age has neither completely unstrung me, nor broken me down." Notice the *anaphora* ; see note 3, § 13.

[7]*curia.* Romulus divided the people into three tribes (*tribus*), and each tribe was subdivided into ten wards (*curiae*). Each *curia* had a temple for the performance of the rites of religion and for holding political meetings. Here *curia* = *senatus.*—*non desiderat*; a *litotes, i. e.* still possesses them.

[8]*rostra*: "the beaks," was a name given to the stage (*suggestus*) in the Forum from which the orators addressed the people. This place was originally called *templum*, because consecrated by the augurs, but obtained the name *rostra* at the conclusion of the great Latin war (337 B.C.) when it was adorned with the beaks (*rostra*) of the ships of the Antiates.

[9]*clientes*: were originally plebeians who were dependants of the patricians (*patroni*). The *patronus* defended the rights of the *cliens*, who in his turn did homage to the *patronus*.

[10]*nec—adsensus*: "for, (let me tell you), I have never given assent to."—*monet fieri.* The subjunctive with *ut* would be more regular. H. 492, 2; A. & G. 331, a.

[11]*ego—essem*: "I, indeed, would rather like to be an old man for a shorter term than to be an old man before I was one."—*mallem* and *vellem* refer to a possibility now past; *malim* and *velim*, to one now present or supposed to be present. M. 350, b. obs. 1.

[12]*itaque—occupatus*: "therefore no one so far has sought to have a meeting with me, to whom I was 'engaged;'" i.e., to whom I had to refuse an audience through being engaged.—*fuerim.* H. 501, 1; A. & G. 320.

§ 33.—[1]*at*: see note 1, § 21.—*minus virium*: H. 396, III.; A. & G. 216, a. Distinguish *utervis*, either of the two you wish; *uterque*, each of two; *quisque*, each in particular, by himself.

[2]*moderatio—nitatur*: "provided there be a right application of one's strength, and each one strive as much as is in his power."—*modo* = *dummodo*: H. 503, I.; A. & G. 314. Some take *modo*, "only," and regard the subjunctive as used imperatively.

[3]*ne—virium*: "he, assuredly, will not be affected by any great regret for the want of strength."—*ne*: often written *nae* against all M.S.S. authority. In Cicero it almost always is followed by a personal or demonstrative pronoun. Z. 360, note.

4 *Olympiae—bovem*: "Milo is said to have marched over the course at Olympia carrying an ox on his shoulders." For the personal use of *dicitur*, see note 5, § 27. Note that the clause *cum sustinuerit* is used to avoid two participles coming together. For the statement, see Athenaeus 10, 4, p. 412, E; Lucian, Charon, 8. It is said that Milo by lifting the same calf every day was able to lift it when it became an ox. Quint. Curtius, 1, 9, 5; *Milo quem vitulum assueverat ferre, taurum ferebat.*

5 *has vires* sc. *Milonis*: "such strength of body (as Milo had)." Distinguish *mălis, mālis.*

6 *denique—requiras*—"in short, use the blessings you have, while you have them; when you have them not, don't regret their absence." The second pers. of the hortatory subjunctive is only used of an indefinite subject (except in prohibitions) in early Latin and poetry. A. & G. 266, a. For the subjunctive of *attraction* in *adsit, absit,* see H. 527; A. & G. 340.

7 *certus*: "fixed." The metaphor in *cursus aetatis* is common: cp. § 83. Here *aetatis* = *vitae.*—*simplex*: "unvarying."

8 *sua tempestivitas*: "its own seasonableness."—*ferocitas*: "impetuosity."—*constantis aetatis*: "of stable manhood." Cp. Virg. Ecl. 4., *aetas confirmata.*

9 *naturale—debeat*: "brings with them each some gift of nature which must needs be enjoyed in its own season." For the singular *habeat*, see note 2, § 22.

§ 34.—1 *avitus*: referring to the friendship which existed between Masinissa, King of Numidia, and the Elder Scipio Africanus.

2 *nonaginta*: Cicero gives here the age of the king at his death. Masinissa was 88 years of age when this dialogue took place (Polybius, 38.)

3 *quum—sit*: "when he started on a journey on foot." H. 531; A. & G. 335.—*ascendere* governed by *audire te arbitror*; so also *descendere, adduci, esse, exsequi.*—*pedibus*: abl. of means or manner. So *equo.*

4 *nullo—sit*: "that in no rain, in no cold, can he be induced to have his head covered."—*capite operto*: H. 428; A. & G. 251.

5 *siccitatem*: "hardihood," "wiriness;" literally, "dryness." The dryness of the skin was a mark of health

and a sign of freedom from gross humours, as rheum, catarrh, &c. Cp. Cic. Tusc. 5, 34, 99; *adde siccitatem, quae consequitur hanc continentiam in victu; adde integritatem valetudinis.*

[6]*officia et munera*: "duties and functions."—*officium*, an employment, imposing a moral obligation, undertaken from conscientious motives; *munus* implies a political obligation, undertaken merely as a charge or office. Döderlein.

CHAPTER XI.

[7]*non sunt.* Another reading is *ne sint*: "grant that old age has no strength." See note 5, § 17, for subjunctive. Steele in No. 153 of the Spectator discusses the question here raised.

[8]*legibus*, positive enactments; *institutis*, precedents sanctioned by custom.—*sustineri*: "discharged."

[9]*non modo = non modo non*, sc. *facere cogimus.* When the sentence is negative, *non modo = non modo non*, the second *non* being omitted, if both sentences have the same verb, and if the verb is contained in the second sentence, for the negative *ne* is thus considered to belong conjointly to both sentences. Z. 724, b.; M. 461, b.

§ 35.—[1]*at*: see note 1, § 21.—*nullum—munus*: "no function required by duty or in any sphere of life at all." For the full force of the second *at*, see note 6, § 17.

[2]*quidem*: "at any rate."—*commune valetudinis*: "common to weak health." For the genitives, see H. 399, 3, 3); A. & G. 218, d.—*valetudo* may be good or bad health according to the context.

[3]*is—adoptavit*, added to distinguish him from others of the same name: see note 1, § 10. The son was also called P. Cornelius Scipio Africanus. He held the office of augur and died comparatively young.

[4]*quam—valetudine*: "what slender health he had or rather no health at all." For the ablative of characteristic, see H. 428; A. & G. 251.

[5]*illud*, attracted to the gender of *lumen*: "he would have arisen the second star of our state;" the other was the Elder Scipio. M. 313. For *lumen* applied to persons: cp. Cic. Cat. 3, 10; *clarissima viris interfectis lumina civitatis exstincta sunt.*

[6]*in senibus* : "in the case of old men." See note 12, § 26, on *in fidibus*.

[7]*id*, i.e., *infirmitatem* implied in *infirmi*.

[8]*resistendum—sunt* : "we must make a stand against old age, and its defects are to be made good by taking proper care." For the impersonal use of the genitive, see H. 388 ; A. & G. 295, R. Supply *est* with *pugnandum* from the preceding *sunt*.

§ 36.—[1]*habenda—valetudinis*, sc, *est* : "we must pay regard to health." For *utendum*, see H. 562, 4 ; A. & G. 294, c.

[2]*quantum—opprimantur* : "we must use only so much food and drink that our strength may be recruited, (but) not burdened." For the partitive genitive, see H. 396, III., 2, 3) ; A. & G. 216, 3.—*subveniendum est* : "must we sustain."

[3]*menti—magis* : "our intellect and much more our spirits."—*mens*, the thinking principle ; *animus* implies both the thinking principle and feelings. These words are often joined by Cicero.

[4]*nisi—instilles* : see note on *exerceas*, 2, § 21.—*quidem* ; "it is true."—*exercitationum defetigatione* : "by the fatigue caused by exercise :" not a hendiadys, "by fatigue and exercise."

[5]*animi—levantur* : "while on the other hand our spirits are made buoyant by constantly keeping them active." Notice the force of the frequentative.

[6]*nam—dissolutos* : "for when Caecilius speaks of (people) as 'fit subjects for comedy, stupid old men,' he means by this that they are easily imposed upon, forgetful, (and) licentious."—*dissolutos* : to wear the *toga* loosely was a sign of effeminacy or licentiousness. Sylla warned the *optimates* in regard to Caesar ; *ut male praecinctum puerum caverent*.—The passage is from the comedy of Caecilius (now lost) called Epiclerus (ἐπίκληρος, "the heiress"). The quotation is given in full : De. Am., § 26 ; *hodie me ante omnes comicos stultos senes Versaris atque emunxeris lautissime*. An old man, stupid and foolish, the sport and dupe of some young spenthrift or cunning slave is a stock character in the old Latin comedy.

[7]*non proborum* : "lewd," a milder term than *improborum*.

[8]*deliratio* : "dotage ;" a metaphor taken from ploughing; literally "going out of the furrow" (*de, lira*).

§ 37.—[1]*robustos* : "stalwart."—*tantam*, sc, *quantam habuit.*

[2]*regebat* expresses the supreme authority a Roman had in early days over his household.—*et—senex* : "though he was both blind and old."

[3]*intentum* : "on the stretch ;" see note on *remissus*, 3, § 28.

[4]*auctoritatem* : influence acquired by some eminent quality, as rank, integrity, wisdom ; *imperium*, generally military authority, here refers to the power of life and death which a Roman had over his children and slaves. (See Livy 2, 41 ; 8, 7).

[5]*metuere* : is to fear any danger imminent ; *vereri*, to be in awe through respect for authority.

§ 38.—[1]*ita—est* : "for it is on the following conditions that old age is honourable, that it is its own defender, that it maintains its own independence, that it has passed into bondage to nobody."—*emancipata.* When a Roman wished to free a slave or to give full rights to his son, he brought him before five citizens of the age of puberty (*puberes*) and in their presence and in the presence of another witness who held a pair of scales (*libripens*), the purchaser *taking hold* of the slave or son says : I affirm that this man is mine according to the rights of the Romans, and he is purchased with this piece of money (*aes*) and brazen scales. He then strikes the scales with the money and gives it to the father. This was done thrice and the son was resold to the father who finally manumitted him.—*mancipo* is said of the person who originally made the purchase, *emancipo*, of the father as having *passed the ownership out of his hands.* The son was then freed from paternal control (*patria potestas*) and was said to be his own master (*sui juris fieri* : Livy, 7, 16).

[2]*senile aliquid* : "some characteristics of old age."—*quod—sequitur* : "and he who follows this (maxim)."

[3]*septimus—manibus* : "my seventh book of Antiquities is well known." See note 3, § 12. Some take the meaning to be : "is on hand" *i. e.* I am busy with, but this would be *septimum librum in manibus habeo* : see note 8, § 22. The *Origines*, in 7 Books, was begun in 154 B. C. and finished in 150 B. C. This work professed to deal with the early political and

constitutional history of Rome, but it contained besides a *résumé* of the various wars waged by Rome in Italy and against Carthage.

[4]*omnia—colligo*: "I am gathering all the records of our ancient history." It is difficult to say what work is meant. If the *Origines*, then the second translation of note 3 is correct. Cato may refer to some other work not now known.

[5]*causarum—orationes*: "I am just now putting a finishing touch on the speeches of all the celebrated causes that I have conducted."—*quum maxime*, sc, *conficio orationes, nunc conficio*, i.e. when I mostly compose speeches, it is now, *i. e.* more than ever. Besides, being an antiquarian and a writer on agriculture, Cato was also an orator. (See Introduction, Life of Cato).

[6]*multum—utor*: "I am much engaged, too, on Greek literature."—*dixerim*: dependent question, see H. 525; A. & G. 334.

[7]*commemoro vesperi*: "I say over at night."—*vesperi*, an old locative of time, as *luci*, *mani*, *heri*. For reference, see *Aurea Dicta* of Pythagoras.

[8]*hae—mentis*: "these are the means of exercising the intelligence, these are the means of training the mind."

[9]*frequens*: "often." The remarkable longevity of some British statesmen as Earl Russel, Duke of Wellington, Disraeli and Gladstone may be instanced as affording parallels to the case of Cato.

[10]*ultroque*: "and more than this" *i. e.* he does not merely go to the senate, but he takes part in its business. *Ultro* is often erroneously translated, "voluntarily."—*tueor*: "I maintain."

[11]*lectulus*: probably means no more than *lectus*, with a slight reference to its comfort, "my dear bed." The Romans used couches not only for resting at night but also for reclining, while reading and even writing.

[12]*sed—vita*: "but that I have the power, the life I have led is the cause." For *ut*, see H. 495, 1; A. & G. 332, e.

[13]*viventi*: variously construed as a dative after *intellegitur*, a substitute for the ablative with *ab*; or as a dative after *obrepat*; or as a *dativus commodi*: "as regards one who lives amid such pursuits and tasks."

[14]*ita—senescit*: "so gradually (and) imperceptibly does life merge into old age." Note the alliteration.

[15]*sed—extinguitur*: "but flickers out with the lapse of time." For the metaphor: cp. Goldsmith's *Deserted Village*; "to husband out life's taper to its close And keep the flame from wasting by repose." See note 5, § 71.

CHAPTER XII.

§ 39.—[1]*sequitur—senectutis*: "the third charge against old age comes next." For objective genitive, see H. 396, II.; A. & G, 217.

[2]*quod—voluptatibus*: "that it, as they say, is without pleasure." The expression is for *quod ea careat, ut dicunt, voluptatibus.*

[3]*munus—aufert*: "gift of old age, if, indeed, it takes away." For the figure, see *mentes dementes*, note 5, § 16.

[4]*accipite—orationem*: "listen then, most noble youths, to the old speech:" referring to Scipio and Laelius.

[5]*capitaliorem pestem*: "more fatal plague." It will be a good exercise for the student to turn the speech here given into the *oratio recta*. Read, H. 528-533; A. & G. 335-342.

[6]*cujus—incitarentur*: "inasmuch as the passions craving after this were rashly and unrestrainedly urged on to the enjoyment of it."—*cujus* = *quippe cujus*: H. 519; A. & G. 320, e. The repetition of the antecedent in the relative clause is of common occurrence, when its omission would lead to ambiguity. A. & G. 200, a.

§ 40—[1]*hinc—hinc—hinc*, i.e., *ex corporis voluptatibus*. For the *anaphora*, see 3, § 13. Note the emphatic position.

[2]*patriae proditiones*: "the acts of treason against our native land." For the genitive, see 1, § 39.

[3]*scelus*: an offence against the right of individuals or the peace of society, as robbery, murder, and particularly sedition; *facinus*, a daring act, generally in a bad sense unless otherwise qualified by some adjective; *flagitium*, a sin against oneself, as gluttony, cowardice.

[4]*ad—impelleret*, sc. *homines*: "to the undertaking of which the lust for pleasure did not impel (men)."

[5]*cumque—dedisset*: "and since nature or some deity had given to man nothing more admirable than his mind."

[6]*munere ac dono*: *munus*, a reward, whereby the giver shows his love or generosity; *donum*, a gratuitous gift, by which the giver wishes to confer a pleasure.

§ 41.—[1]*libidine dominante*: "when lust plays the tyrant." H. 431; A. & G. 255.—*in—regno*: "under the despotism of pleasure."—*consistere*: "obtain a foothold."

[2]*quod—maxima*: "and that this might be the more fully understood, he requested us to conceive in imagination any one stimulated by the greatest sensual pleasure (literally: pleasure of the body) that could be enjoyed." —*quod = et id*. For *quo = et eo*: see H. 497; A. & G. 317, b. Notice the return to the *oratio recta* in *jubebat*.

[3]*tam—gauderet*: "so long as one was in such a state of enjoyment."—*nihil—nihil—nihil*: see 3, § 13.—*mente—ratione—cogitatione*: "by thought, by argument, by reflection." Cicero is fond of placing together words nearly synonymous,

[4]*si—exstingueret*: "since it, when it was too intense and protracted, extinguished all the light of the soul."—*si quidem*: literally, "if indeed," here approaches a *causal* rather than a *conditional* meaning. M. 442, a. See note 15, § 38.

[5]*haec*. Construe: *Nearchus Tarentinus, hospes noster, qui in amicitia populi Romani permanserat, dicebat se accepisse a majoribus natu Archytam locutum* (*esse*) *haec*, &c.—*locutum haec cum*: "held this conversation with."—*patre*, Livy (IX. 1–3) gives C. Pontius Herennius as the name of the father of C. Pontius Telesinus. The battle of the Caudine Forks (*furcae Caudinae*) was fought 321 B. C. when the Roman army surrendered to the Samnites and had to pass under the yoke. —*hospes* seems to have resembled the Greek πρόξενος and the modern resident minister at foreign courts.

[6]*quum*: the subjunctive in *interfuisset* is not due to *quum*, but to the *oratio obliqua*, the clause introduced by *quum*, being explanatory to *locutum*: "and, indeed, at the time when."

[7]*L. Camillo Ap. Claudio consulibus*. These, according to the *fasti*, were consuls in 349 B. C. Plato died at an advanced age in 347 B. C. and it is, therefore, unlikely that he was at Tarentum in their consulship. He certainly did visit Magna Graecia and converse with Archytas in 396 B. C., but we know of no visit he

made to Italy subsequent to 361 B. C.—*reperio*, sc, *in annalibus*.

§ 42.—[1]*quorsus haec*, sc, *dixi*: "why have I made this speech" or, sc, *spectant*: "what does this aim at," *i. e.* with what object do I say this. For omission, see note 1, § 13.

[2]*ut—gratiam*. Before *ut* supply *haec dixi* and hence by the sequence of tenses, *intelligeretis*. "(I made this remark) to make you perceive, that, even if we are not enabled to hold pleasure in contempt by reason and wisdom, great thanks ought be due old age." Distinguish *gratias agere*, to return thanks; *gratias habere*, to be thankful. Cp. Cic. Phil. 3, 10, 25: *merito vestro maximas vobis gratias omnes et agere et habere debemus*.

[3]*quae—opporteret*: "inasmuch as it causes us to feel that that is no pleasure which ought not (to be a pleasure)"—*quae* = *quippe quae*, sc, *senectus*: see note 9, § 7. The imperfects take their form from *dixi*, but are best rendered into English by presents.

[4]*praestringit*: "dazzles," often applied to the eyes as *perstringere*, "to deafen," applied to the ears. Cp. Hor. Od. 2, 1, 18 *perstringis aures*.—*commercium*: literally "trade," "dealings," here, "relations with."

[5]*invitus feci ut ejicerem*: a periphrastic expression for *invitus ejeci*: "it was with reluctance that I banished." H. 489, II. 1; A. & G. 332, e. One of the duties of the censors was to review the senatorial and equestrian orders and to degrade (*notare*) those who deserved it. Their mark of disgrace was called *nota censoria*. They excluded the senators who were so degraded from the senate (*senatu movere vel ejicere*), or removed a citizen from a more honourable to a less honourable tribe (*tribu movere*) or deprived a knight of his horse (*equum adimere*.) Flaminius was consul 192 B.C. and Cato was censor 184 B.C. Thus *septem annis* means, seven years had already elapsed.—*fuisset*: for the subjunctive of *attraction*, see note 6, § 33, on *adsit*.—*notandam*: "should be stigmatized."

[6]*quum—Gallia*: "when he was in Gaul during his consulship." Does this mean that Flaminius did this crime because in Gaul, and not at Rome? H. 518, II. 1; A. & G. 326.

[7]*exoratus est*: "was prevailed upon." Note the force of *ex*: Cp. *evinco*, *effugio*.

[8]*ut—feriret* : "to behead," literally, "to strike with an axe." What words of the 3rd decl. have *e* or *i* in the abl. sing.? H. 62, III.; A. & G. 57, 1. It is said that Flaminius with his own hand did the deed.

[9]*essent*. The subjunctive arises from the class-notion: "such persons as were." H. 501, 1; A. & G. 329. Join *essent in vinculis.* For *rei* : see H. 410, II.; A. & G. 220. For versions of the story see Livy, 39, 43; Plutarch, Flam.: 18.

[10]*Tito* : in 189 B.C. The censors were elected every five years. Cato's censorship was 184 B. C.

[11]*mihi—libido* : "but so far as Flaccus and I were concerned such infamous and abandoned lewdness could by no means receive approbation." —*mihi—Flacco* : ethical datives. H. 389; A. & G. 236.

[12]*quae—dedecus* : "inasmuch as it brought at once disgrace on the government and a stain on the individual." For *quae = quippe quae* : see 9, § 7.—*dedecus*, a deviation from the path of honor in the case of one from whom noble actions are expected : *probrum*, a stain on the morality of a man in private relations.

CHAPTER XIII.

§ 43.—[1]*majoribus natu.* What is the positive? H. 168, 4; A. & G. 91, b.—*porro* : refers either to the future, "farther on," or to the past, "farther back." Here we may translate : "in turn."

[2]*mirari solitum quod audisset* : "was wont to wonder at what he had heard." For the subjunctive in oblique narration, see H. 531; A. & G. 336.—*apud* : "at the headquarters of" : see note 8, § 3.

[3]*quemdam* : Epicurus, who held that pleasure was the sole end of life and the standard of good. The wise man was happy, according to this philosopher, because he was free from the fear of the gods and of death, because he has learnt to moderate his passions and desires, because he knows how to compare pleasure and pain, so as to secure the greatest amount of the former with the least of the latter.

[4]*sapientem.* Epicurus somewhat arrogantly styled himself σοφός, *sapiens.*—*eum* : Epicurus,

[5]*omnia—referenda* : "that everything that we do must be tried by the standard of pleasure." The terms

"pleasure" and "pain" in the Epicurean doctrine were used in the most comprehensive way, including pleasure and pain of both body and mind. Good or evil, virtue or vice, were terms applied to whatever had a tendency to increase or diminish pleasure.

[6]*quod* = *et id.* i. e. "this remark," *omnia ad voluptatem referenda esse.*

[7]*ut id persuaderetur*: "that this might be the conviction of." For the impersonal construction, see note 8, § 35. The Samnites were the allies of Pyrrhus in his war against Rome.

[8]*quo* = *ut eo*; see note 2, § 41.—*vixerat cum aliquo*, is said rather of close intimacy, than of actually dwelling in the same house which is *habitare cum aliquo*, or *apud aliquem*. Cp. Cic. Att. 14, 20, 4; *Hirtius vivit habitatque cum Balbo.*

[9]*P. Decio.* This was the son of P. Decius Mus who devoted himself in the Latin war 337 B. C. Curius was consul in 290 B. C. and P. Decius devoted himself in his fourth consulship at the battle of Sentinum, fought against the Gauls 295 B. C.—*eum* i e., Curius: *se*, P. Decius.

[10]*norat*: "was an acquaintance of."—*cum—tum*: "as well—as." For *Deci*: see note 2, § 14.

[11]*esse—peteretur*: "that undoubtedly some principle existed which by its own nature was noble and honourable beyond all others, which was coveted for its own sake." Cato here enunciates one of the leading dogmas of the Stoic philosophy that the supreme end (τὸ τέλος) of moral excellence (τὸ καλόν, *pulchrum*) was to be sought after not through a hope of reward or a fear of punishment, but for its own sake.

[12]*quodque—sequeretur*: "and which all the best men pursued with a contempt for, and a neglect of, pleasure."—*spernere*, "to reject indignantly;" *contemnere*, "to make light of."—For *optimus quisque*, see H. 458, 1; A. & G. 93, c.

§ 44.—[1]*quorsum*: see note 1, § 42.—*vituperatio*: "disparagement."—*laus*: "merit."

[2]*exstructis*: literally, "piled up," hence "loaded," with viands. —*frequentibus*: "oft repeated," literally, "crowded."

[3]*insomniis*. The singular *insomnia*, *ae*, is found neither in Caesar nor in Cicero. The plural expresses frequent returns of the state. Pliny uses *insomnium* as the form.—*aliquid dandum est* : "some indulgence must be given." *aliquis* is more emphatic than *quis*, after *si*. H. 455, 1 ; A. & G. 105, d.

[4]*divine—voluptatem* : "Plato, indeed, splendidly calls pleasure, 'a bait of evils.'" Cp. Plato, Timaeus 69. D.: ἡδονὴν μέγιστον κακοῦ δέλεαρ. Cic. de Legg: *nam et voluptate capiuntur omnes, quae etsi est illecebra turpitudinis, tamen habet quiddam simile naturali bono.*

[5]*quod—capiantur*: representing Plato's, not Cato's opinion: see note 10, § 3.—*videlicet* : see note 7, § 20.—*epulae* : an entertainment, usually of a sumptuous kind ; *convivium*, a repast of several persons together, a convivial meal.

[6]*qui—devicerat* : "who was the first that had utterly routed the Carthaginians by sea," literally, "with a fleet." For the force of *de*, in *devicerat*, see note 5, § 32. The victory of Mylae was gained by C. Duellius in 260 B. C. He was the first Roman who gained a naval triumph, the memory of which perpetuated by a column adorned with the beaks of the conquered vessels (*columna rostrata*).

[7]*crebro—tibicine* : "with many torches and flute players." The *funale* was a torch formed of withs or twigs twisted into a rope (*funis*) and dipped in pitch or oil. The *clientes* often escorted their *patroni* home with torches after sunset. Mommsen reads *cereo* : "with a single wax torch and flute player," alluding to the primitive simplicity of those early days.

[8]*quae—sumpserat* : "which he, though a private individual, assumed to himself without any precedent."—*quae* : H. 445. 3. Livy Epit. 17, c. mentions the fact that this honour was conferred on him (probably by the *comitia tributa*), on account of the victory of Mylae.

§ 45.—[1]*quid ego*, sc. *dico* or *commemoro ?—primum* : we have no corresponding *deinde*. The digression probably led Cato to forget the sequence of the argument.

[2]*sodales* : "club associates." Clubs (*sodalitates*, *sodalitia*) were of great antiquity in the Roman commonwealth.

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They were instituted for religious purposes to keep up the old tribal rites and ceremonies. In later times, however, they degenerated into mere social or political clubs and wielded great influence in Cicero's day, though in Cato's time they still retained their original object. The *guilds* of early English history, both religious and secular, corresponded somewhat to the Roman *sodalitates.* Cato means here, new clubs were introduced, and does not imply that they were originally instituted. Cato was quaestor in Africa 204 B. C.

[3]*sacris—acceptis* : sc, *in civitatem* : "when the Idaean rites of the Great Mother were introduced (into the state)." The worship of Cybele was introduced from Pessinus in Phrygia into Rome in Cato's quaestorship, and after its institution, the *Megalesia* were established B. C. 191 to commemorate it. (Livy 36, 36). Mount Ida in Phrygia was the great centre of this worship.

[4]*igitur*, resumes the sentence ending with *sodales.* Translate : "well then." See note 4, § 26.—*omnino modice* : "quite in a moderate way."

[5]*fervor—progrediente* : "ardor belonging to that time of life, and as age advances."—*aetatis* refers to *juventutis* ; *qua* to *senectus.*

[6]*bene—nominaverunt* : "well, indeed, did our ancestors call the reclining of friends at feasts 'a living together,' because it involved a common enjoyment of life." With *majores*, sc, *natu* : so *natu* is frequently omitted also with *minores.* The guests at a Roman feast lay with the upper part of the body reclined on the left arm, the head a little raised, and the back supported by cushions.—*quia*, with the subjunctive, because the statement represents the opinion of the speaker's ancestors, not his own. See note on *quod*, 10, § 3.

[7]*tum—concenationem* : "at one time, 'a drinking together,' at another, 'a dining together.'"—*compotatio* = *συμπόσιον* ; *concenatio* = *σύνδειπνον.* The custom of taking the principal meal of the day in public prevailed extensively in ancient times among the Greeks. It was observed in Sparta, Crete, Megara, and Corinth. Aristotle (Pol. 7, 9) says it also was common among the Oenotrians in Italy and at Carthage, and derived its

origin from the patriarchal community, the members of which were closely allied.

[8]*in eo genere*, sc, *rerum.*

CHAPTER XIV.

§ 46.—[1]*tempestivis quoque conviviis*: "even early banquets." By *tempestivum convivium* Cato means banquets that begin in good time, *i. e.* early, and are kept up late. Such banquets are often mentioned as a reproach: Cic Arch. 6, 13. The usual hour for holding the *cena* was at the ninth hour (3 o'clock P. M.) in winter, and at the tenth hour (4 o'clock P. M.) in summer.

[2]*qui—admodum*: "very few of whom." Note the idiom. *cum—aetate* = *cum eis etiam qui sunt vestra aetate*: "with those, too, who are of your age." For *habeo gratiam*, see note 2, § 42.

[3]*quae—auxit*: simply a statement of fact. What would *auxerit* express? See note 9, § 7.

[4]*quod si—delectant*: the *apodosis* is *non intellego.* H. 508; A. & G. 305, a.—*ista*: "these things that you allege;" see note on *istuc*, 8, § 6.

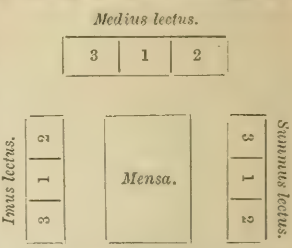
[5]*ne—voluptati*, sc, *hoc dico*: a parenthetical clause: "This I mention to prevent you from thinking that I have proclaimed war against pleasure, of which, perhaps, there is a certain limit allotted by nature." On the omission, see note on 3, § 6.

[6]*non—senectutem*: "I do not find that even in these kinds of pleasure old age is without the perception of it." Two negatives do not destroy one another, if a proposition begins with a general negative and a single idea is brought forward by *ne—quidem.* M. 460, obs. 2.

[7]*magisteria*: "presidencies." This may refer either to the master of the revels (*magister bibendi*) appointed at the ordinary feasts by throwing the dice (*tali et tesserae*), or to the custom of electing annually a president of the club (*magister cenarum*).—*majoribus*, sc. *natu*: see note 6, § 45.

[8]*et—poculo*: sc. *me delectat*: "and that kind of conversation, which, according to our fathers' custom is kept up over our cups, (beginning) at the head of the table." At a Roman feast there were usually three couches:

hence the room where the feast was held was called *triclinium* (τρεῖς κλίναι). The couches were arranged as in the annexed figure, and were called by the names, *summus lectus, medius lectus, imus lectus.* There were generally three guests on each couch, according to the custom that at a feast there should never be fewer than the number of Graces, or more than that of the Muses. The places of each were styled *medius locus* (1), *summus locus* (2), *imus locus* (3). The cup circulated and the conversation began from the *summus locus* of the *summus lectus.* —*a summo = ab eo qui summum lectum habet.*



[9]*sicut est*: "as we find it." The *Symposium*, or '*Banquet*' of the philosophers, gives an account of a feast given by Callias to Socrates and other Athenians. The piece is interesting as delineating the character of Socrates. The passage referred to is Xen. Symp. 2, 26.—*minuta*, here = *parva*: cp. μικραὶ κύλικες of Xenophon.—*rorantia*, "stinted": literally "besprinkling."

[10]*et—hibernus*: "and the means of cooling (the wine) in summer and again in winter the warmth either of the sun or of a fire." The Romans used various methods of cooling the wines in summer. Snow (*nix*) was often put into the vessel (*crater*) where the wine and water were mixed or the wine was often strained through the snow. They also put ice enclosed in a vessel (*psykter*) into the mixer. In winter the Romans drank a hot drink called *calida* or *calda*, which consisted of warm water mixed with wine and spices. These were mixed and kept in a vessel resembling our modern tea urn, with a small furnace in the middle.

[11]*quae — et ea.—etiam in Sabinis*: "even on my Sabine farm," as the Sabines were noted for their primitive simplicity of manners.—*convivium—compleo*: "I daily make up a party composed of my neighbours." Corssen 1, p. 175, says, the spelling of *cottidie* is older and better established than *cotidie*: for *quotidie*, there is

no good authority. For the difference between *cotidie* and *in dies singulos*, see note 9, § 26. Cato here speaks of a custom that Cicero often observed.

[12]*quod—producimus*: "and this we keep up to as late an hour as we can with conversation on various subjects."

§ 47.—[1]*at*: see note 1, § 21: "yes, but the tickling of pleasure, if I may so call it (*quasi*), is not so great in the case of old men."—*credo*: "no doubt it is not." For a full construction supply after *credo*, *titillationem voluptatum non tantam esse in senibus*: see note 2, § 21.

[2]*nihil—desideres*: "now nothing gives a man trouble, if he does not feel the want of it." For the subjunctive, see note on *exerceas*, 2, § 21.

[3]*bene*, sc. *dixit*: "an excellent remark Sophocles made."

[4]*di meliora*, sc. *duint* (old form of *dent*, generally used in this formula): "may the gods forbid," literally, "give better things." We also find *ferant* (Tib. 3, 4, 1); *faciant* (Plaut. Ps. 5, 8, 16); *velint* (Ovid. Met. 7, 37), used instead of *dent*.

[5]*istinc*: "from the things you refer to": see note 8, § 6. The story is given in Plato. Repub. III., 329.

[6]*cupidis—carere*: "for, to those who desire such things, the want of them is undoubtedly troublesome and annoying; to those, indeed, who are satiated and fully satisfied, the want is more pleasant than the enjoyment of them."

[7]*quamquam—desiderat*: "though he who does not feel the want of a thing cannot be said to be without it." Distinguish *quamquam* from *quamvis*: 4, § 10.

§ 48.—[1]*si*: "supposing that," "granting that."—*bona aetas* = *adulescentia*: "youth," literally, "the good time of life."

[2]*primum—rebus*: "in the first place it is petty things it enjoys," *i.e.*, compared with the pleasures of intellectual pursuits, deducible from § 44, 45.

[3]*deinde—caret*. Construe: *deinde (bona aetas fruitur) eis (voluptatibus) quibus senectus non omnino caret, etiam si (senectus), &c.*: "in the next place youth enjoys these pleasures from which old age is not wholly excluded, even though it does not possess them to a great extent." Note the litotes in *non omnino caret*, which has almost the meaning of *fruitur*.

[4]*Turpione Ambivio*, i.e., *Ambivio Turpione*. When the *praenomen* is omitted, the *cognomen* is often placed before the *nomen*, as in the letters of Cicero. So also in Hor. Od. II. 2, 2: *Crispe Sallusti*. We find from the prefaces *(inscriptiones)* to the plays of Terence, that most of them were acted by *L. Ambivius Turpio*.—*magis delectatur*: "takes more delight in," not "is more delighted by."

[5]*qui—spectat*: "who is a spectator on the first row of benches." The part of a theatre occupied by the spectators was called *cavea* by the Romans, *κοῖλον* by the Greeks, probably because they took advantage of the natural site of a hill and formed rude seats by hollowing out the rock or earth. In later times theatres were formed with semicircular concentric rows, rising one above the other, the stage forming the front. In Cato's time it is almost certain seats were not in use. Cp. Cic. de Am. 7, where *stantes* = spectators.—*ultima*, sc. *cavea spectat*.

[6]*propter*: "close by," used adverbially here as originally; derived from the obsolete adjective *propis* and originally, *propiter*. So also *prope*, once an adverb, was afterwards used as a preposition.

[7]*magis—est*: "perhaps enjoys them more (than age does), but age though it views these (pleasures) from a distance receives even positive pleasure, as much as it has need of." Distinguish *laetor*, to show joy by a calm cheerfulness; from *delector*, to be delighted by receiving a positive pleasure.

§ 49.—[1]*at—sunt*: "still, how valuable is the following"—*at*, see note 2, § 18.—*illa* = *illud*, introducing the clause *animum—vivere*.—*quanti*, literally, "of what value." H. 402, III. 1; A. & G. 215, c.

[2]*animum—vivere*: "that the soul having served the campaigns, so to speak, of lust, (and) the striving for power, of strife (and) enmity, of all passions should return within itself and live (as the saying is) with itself." Here the soul is compared to a veteran who enjoys repose after the warfare is over. The Roman soldiers after serving (*mereri stipendia*) sixteen years were ranked among the *emeriti*, received exemption from military service (*vacatio*) and were rewarded with a bounty in lands or money or both.

[3]*habet*, sc, *senectus*.—*pabulum studi*: "food for (some favorite) pursuit:" objective genitive; H. 396, II.; A. & G. 217.—*otiosa senectute*: "than a leisured old age."

[4]*videbamus*—*Gallum*: "we saw C. Gallus absorbed in the pursuit of almost measuring out bit by bit the heaven and the earth." The imperfect expresses the action as lasting for some time. Distinguish *dimetior*, to measure out a whole, bit by bit; *demetior*, to measure out as a whole.

[5]*quotiens*—*coepisset*: "how often has daylight overtaken him, though he began at night to draw some (figure); how often has night (overtaken him), though he began in the morning."—*noctu*, an old ablative: cp. *diu*, *interdiu*.—*mane*; also *mani*, probably a locative as *vesperi*, *heri*.

[6]*quam delectabat*: "with what delight he foretold." He predicted an eclipse of the moon on the night before the battle of Pydna, 168 B.C. Cicero says that Thales (636 B. C.—546 B. C.) was the first to foretell a solar eclipse (De Div. 1, 49).

§ 50.—[1]*quid*, sc, *dicam*: "what shall I say in regard to pursuits which are lighter, but still such as sharpen the intellect?"—*dicam*: subjunctive of appeal. H. 486, II.; A. & G. 268.

[2]*Bello Punico*: a poem which held a distinguished place in Roman literature. Naevius was a favorite author in the time of Horace. Cp. Hor. Ep. II. 1, 53: *Naevius in manibus non est, et mentibus haeret Paene recens?* Only a few fragments of this poem remain.—*Truculento*: so called from one of the characters being a slave with the imputation of being savage, (*truculentus*).—*Pseudolo*: (ψεύδομαι, I deceive; δοῦλος, a slave); so called because a cunning slave procures, by a false memorandum, a female slave for his master, and when the fraud is detected the matter is settled by the payment of the price by the master's father. The play was exhibited 191 B. C.

[3]*senem*. Livius Andronicus was born 285 B.C. The precise year in which he died is not exactly known. As *adulescentia* began about the 17th year, and as Cato was born 234 B. C. we may suppose that in 217 B. C. Livius was advanced in age. Some argue that he lived till 208 B. C. because Livy (27, 37) mentions a

hymn composed by that ancient poet and sung in that year, but the historian does not say when it was written.

[4]*quum fabulam docuisset*: "though he exhibited his play." The date 240 B.C. for the first dramatic exhibition of Livius is also given by Aulus Gellius (*Noct. Att.*)—*docere fabulam*, (cp. διδάσκειν δρᾶμα), was said originally of the *poet*, who instructed the actors in their several parts: actors were said *discere fabulam*.

[5]*usque—aetate*: "at the beginning of my youth was far advanced in age."—*usque ad*, literally, "even up to."

[6]*pontifici—juris*: the former was the ceremonial law that related to the regulation of religious rites, as our ecclesiastical law: the latter included the whole law, but here refers to the secular portion of it.

[7]*de hujus*, sc. *et pontifici et civilis iuris studio*. P Cornelius Scipio Nasica Corculum is meant who was elected *pontifex maximus* 150 B.C.—*his paucis diebus*: "within the last few days." H. 427, 1; A. & G. 259, d.

[8]*eos—senes*, sc. *esse*: "that all these whom I have mentioned, even when old men, were ardent in these pursuits."—*senes* = *cum essent senes*.

[9]*suadae medullam*: "the essence (literally, marrow) of persuasiveness." The lines of Ennius are found in Cic. Brut. 58, where the expression is applied to Cethegus. The end and aim of all oratory was held by the Greeks to be persuasion (πειθώ).

[10]*exerceri* = *se exercere*: literally, "exercise himself," i.e., his talents. The reflexive use of passives is common in Latin, as *commendor*, *congregor*, *contrahor*, *delector*, *effundor*, *lavor*, *moveor*, *mutor*. M. 222, obs. 3. With *studia* sc. *sunt*.

[11]*quae—crescunt*: "which, at least in the case of the discreet and well instructed, advance in even pace with their age."

[12]*ut—quodam*: "so that, that famous expression of Solon, which he makes use of in a verse, does him honor": see note 9, § 26.—*nulla*, sc. *voluptas* from the *voluptate* before.

CHAPTER XV.

§ 51.—[1]*nec—et.* In such combinations as *nec—et ; et—nec : neque—que*, *nec* or *neque* = *et non* or *non*.

[2]*et—accedere* : "and to me they seem to come nearest the life of a wise man." Cato was an eminent authority on agriculture. The first Latin treatise on this subject (*De Re Rustica*) was written by him and remained for many years a standard work.

[3]*habent rationem* : "they have to do with," literally, "they have dealings with," a mercantile phase : cp. *habet commercium*, note 4, § 42.

[4]*recusat imperium* : "takes exception to one's authority," a legal phrase : so *recusatio*, "a plea in defence," "a counter-plea."

[5]*usura—faenore* : the former denotes *interest*, as paid by the debtor for the *use* of capital, as δάνος ; the latter *interest*, as the *produce* of capital, as τόκος.

[6]*non modo* : *i. e.*, I am not only pleased with making profit, but the growth also delights me.

[7]*quae—cohibet* : "and, when once it has received into its softened and well-tilled bosom the scattered seed, in the first place it covers it up and confines it." The whole chapter is full of technical terms of husbandry. —*quum* = *quum primum*.—*mollito ac subacto*, *i.e.*, by the plough. *Subigere* is often applied to agriculture : cp. Virg. Georg. I, 125 ; *subigebant arva coloni*.—*occaecatum* : "hidden," from *ob*, and *caecus*, used here in the sense of "unseen."

[8]*occatio* : "harrowing." Varro derives it from *ob*, *caedo*, *i.e.*, cutting the earth. Corssen takes it from the root AK, "sharp" : from the pointed teeth of the harrow (*occa*).

[9]*deinde—viriditatem* : "in the second place when warmed by heat and its own compression it shoots up and lures forth the green blade of corn just springing out of it." —*tepefactum*, agreeing with *semen* going before.—*nixa* : "supported by."

[10]*culmoque—includitur* : "and raised on a knotted stalk is now enclosed, as if in a sheath, with the down of youth." Join *vaginis* with *includitur*.

[11]*e quibus—aristarum* : "from which, when once it shoots forth, it yields the grain of the ear heaped in order,

and against the pickings of the smaller birds it is fenced round by a rampart of beards."—*quibus*, sc, *vaginis.*—*quum*, sc, *primum.*—*spici* explanatory to *frugem*, not to *ordine*. We have the forms, *spica*, *spicus*, *spicum* in use. The beards of the corn are not inaptly compared to the palisades of an entrenchment.

§ 52.—[1]*quid commemorem*: for the subjunctive, see note 1, § 50.

[2]*ut—noscatis*, sc, *hoc dico*: see note 3, § 6.—*omitto vim ipsam*: "I say nothing of the mere vital force," *i.e.* the power of growth as opposed to cultivation.

[3]*quae—procreet*: "though it is able to generate;" see note 9 § 7.—*acini vinaceo*: literally, "the grape stone of the berry." We have the various forms *acinus*, *acinum*, *acina*; *vinaceus* and *vinacea* (neut. pl).

[4]*malleoli*: "slips," so called according to Columella (3, 6, 3) from the fact that, where they are joined to the parent stem of the vine, they resemble a little hammer.—*plantae*: "tree cuttings;" shoots springing from the trunk.—*sarmenta*: (= *sarpmenta*, from *sarpo*, to prune) properly "twigs" cut off.—*viviradices*: "quicksets," plants formed by dividing the roots of the mother plant.—*propagines*: "layers," plants formed by bedding a shoot in the earth without severing it from the parent stem.

[5]*nonne—delectent*: "do they not cause delight and wonder to any one (however insensible)." For the *periphrasis* in Latin, see note 5, § 42.

[6]*nisi—est*: "unless it has been previously propped up."—*eadem*, contrasting it with what precedes.

[7]*ut—complectitur*: "enfolds with its tendrils whatever it has laid hold of, with its hands, as it were, that it may raise itself up."—*clavicula*, properly, a small key (*clavis*).

[8]*quam—fundatur*: "which, as it twines in a manifold and erratic course, the skilful husbandman keeps down by pruning it with his knife, lest it may run to wood (literally, become a forest by means of shoots) and may spread too far in all directions."—*multiplici i. e.* in many ways at once.—*erratico*: straying in various ways successively.—*ars agricolarum* = *agricola qui est artifex*: "the husbandman who is a master in his trade," by *enallage*.

§ 53.—[1]*in eis*, sc, *sarmentis* : "in the case of these twigs." For *in*, see note 12, § 26, on *in fidibus*.

[2]*exsistit—sarmentorum* : "there springs up at the joints, so to speak, of the twigs." *-ea* is *attracted* into the gender of *quae*, which is itself *attracted* by the gender of *gemma*.

[3]*oriens uva* : "the nascent bud."—*gustatu* : "to the taste," a supine : H. 570 ; A. & G. 303.

[4]*deinde—ardores* : "then, when once it has ripened, it becomes sweet, and, mantled by the vine leaves, it receives a moderate amount of heat and keeps aloof the excessive sunshine." For *nec—et*, see note 1, § 51. There is a *litotes* in *nec—caret* : literally, "it is without no moderate amount of heat."

[5]*qua—pulchrius* : "and what can be at the same time richer in fruit than it, and more beautiful in appearance?" —*qua*, sc. *uva*, —*fructu* and *aspectu*, ablatives of respect : H. 429, 1 ; A. & G. 253.

[6]*capitum jugatio* : "the linking together of the tops," *i.e.*, uniting the tops of the stakes by cross-stakes, on which the vines can run.—*religatio* : *i e.*, the tying up of young shoots so as to train them in certain directions.

[7]*immissio* : some translate : "giving free scope to others," and take the metaphor from letting loose the reins in driving, as Virg. Aen. VI. 1, *immittit habenas* : so in Varro. R. R. *ea vitis immittitur ad uvas pariendas*. Others take it to mean, "engrafting."

[8]*repastinationes* : "trenchings," from *pastinum*, a kind of pronged dibble according to Columella, used for loosening the ground around vines, The plural denotes repetition : H. 130, 2 ; A & G. 75, c.—*proferam* : "shall I bring forward," *i.e.*, "speak of" : see note on *dicam*, note 1, § 50.

§ 54.—[1]*de Rebus Rusticis* : see note 2, § 51, and Life of Cato in Introduction.

[2]*doctus*. It is rarely the case that any other adjectives are added to a proper name (in prose) than those which serve to discriminate several of the same name, (e.g. *Africanus major*, *minor*, as a kind of surname), or express a native place or residence (e.g. *Plato Atheniensis*) : other adjectives stand with a common noun in apposition, e.g. *Plato, homo sapientissimus*. So *the very wealthy Capua*, would be *Capua*, *urbs opulent-*

issima. In poetry, however, this rule is often violated. He refers to the 'Works and Days' of Hesiod (Ἔργα καὶ Ἡμέραι.)—*fecit*: see note 5, § 22.

3*quum—scriberet*: "though he wrote on agriculture." For the subjunctive, see note 5, § 11.

4*multis saeculis*: "many generations": for the ablative, see note 5, § 10. With *ante*, sc. *Hesiodum.* It is difficult to determine the age of Hesiod. Herodotus believes him to have been contemporary with Homer, *i.e.*, they flourished about 850 B.C. Sir Isaac Newton gives their era B.C. 870. Clinton (Fasti Hellenici I, 381) places Homer about 950 B.C. and Hesiod about 850 B.C. Others place the date of Homer about 50 years after the fall of Troy, or 1134 B.C.

5*Laerten—facit*: "represents Laertes trying to soothe the regret, which he felt for (the absence of) his son, by cultivating the soil and manuring it." For the *conative* present participle, see note 4, § 11 on *diridenti.* The son was the absent Ulysses who was at the Trojan war. Cato no doubt refers to Homer's Od. 24, 226, where the aged Laertes is found by Ulysses in his garden. No mention, however, is made of manuring.

6*res—sunt*: "is the life of the farmer gladdened by."—*consitiones, insitiones*: "plantings, graftings."

CHAPTER XVI.

§ 55.—*possum—rusticarum*: "I might recount very many amusements that rural life has."—*longiora*: "rather tedious." H. 444, I; A. & G. 93, a.

2*ignoscetis*, sc, *mihi*: "you will, however, pardon me." —*provectus sum*: "I have been carried away." Some consider *provectus* here has the meaning it has in § 10, *aetate provectum* and here supply *aetate*: "I have grown old by my love for rural life." On *loquacior*, see note on *longiora* above.

3*ne—vindicare*: *ne* depends on some such words as *et hoc dico* understood: "(and this remark I make) lest I may seem to claim for it an exemption from all defects." This, of course, is said jocosely. For the omission, see note 3, § 6.

4*in hac vita*: "amid such a life as this." The third Samnite war was brought to a close in the first consul-

ship of Curius 290 B. C. In the same year he defeated the Sabines, and in his second consulship in 275 B. C. he routed Pyrrhus at Beneventum. He is often mentioned by the later Romans as a fine example of frugality and virtue: see Hor. Od. I. 12.

§ 56 —[1]*Curio.* The story is told by Plutarch (Cato Major c. 2) that the ambassadors of the Samnites found Curius boiling turnips at the fire, and when they tried to bribe him, he pointed to his rude meal, and said: "Leave me my earthen pans, and let those who use gold be my subjects."

[2]*non—dixit*: "for, as he said, the possession of gold did not seem to him a fine thing." With *praeclarum*, sc, *esse*.—*qui haberent*: subjunctive of *oratio obliqua*: see note 2, § 30.

[3]*poteratne—senectutem*: "could such a soul fail in rendering old age happy?"—*ne*, has here the force of *num*, as in Cic. Verr. 1, 18: *Apollinemne tu Delium spoliare ausus es?*

[4]*sed*: see note 4, § 26.—*ne—recedam*: "that I may not wander away from my subject," literally "from myself."

[5]*in agris*: note the emphatic position: "it was on their farms the senators of that day lived," and not in the metropolis as they do now.—*tum*, seems here to have the force of an adjective. Cp. Cic. Pis. 9, 21; *discessu tum meo*: "by my then departure": Plaut. Pers. 3, 1, 57: *nunc hominum mores*; "the character of the men of the present day." So we have in Shaks. Lear. Act 1, sc. 1, "my sometime daughter."—*siquidem aranti*: "since it was when ploughing that word was brought."—*dicere dictatorem* is a more usual expression than *facere dictatorem.*

[6]*Sp. Maelium—interemit*: "seized and put to death Spurius Maelius because he aimed at royal power." For the use of participles supplying a principle clause, see H. 579; A. & G. 292.

[7]*a villa*: emphatic position, as *in agris* above: "it was from his farm house."—*arcessebatur*, agreeing with the nearest nominative as is usual when the verb is put first.

[8]*viatores*: literally, "wayfarers," "travellers;" messengers employed to summon the senators to attend the meetings

of the senate or to summon people to the *comitia*. In later times they were employed as attendants of the tribunes, censors, and aediles, while the *lictors* attended the consul and praetor.

[9]*agri cultione*: only used here and in Verr. 2, 3, 97; elsewhere Cicero uses the form *agri cultura*: § 54.

[10]*haud—esse*: "I am inclined to think no old age can be happier." For *haud scio an* approaching a probability, see H. 526, II. 2, 2); A. & G. 210, f. Rem.—*neque—officio*: "and this not merely from a consideration of duty."

[11]*ut—redeamus*: "(and this remark I make) that we may now put ourselves on good terms with pleasure." For *et hoc dico* understood, see note 3, § 6.—*porco—melle*: note the *asyndeton*.

[12]*jam hortum*: emphatic position: "further as to the garden."—*succidiam alteram*: "a second meat-supply." The word seems primarily to mean 'a slice of bacon cut off,' and then meat in general.

[13]*conditiora—venatio*: preserve the emphatic position by translating: "these things are rendered more palatable by employing our leisure in fowling and hunting."—*superracaneis operis*; literally, "by toils left over," *i.e.*, after doing our ordinary farm-work.

§ 57. —[1]*brevi praecidam*: sc. *rem* or *sermonem*: "in brief, I shall cut the matter short."

[2]*usu—specie*: ablatives of *respect*: see note 5, § 53.

[3]*ubi—igni*: "for where can people of that time of life be warmed better, either by basking in the sunshine or by the fireside." Note the abstract in *illa aetas* for the concrete.—*melius*, *i.e.*, than in the country.—*aut* opposes absolutely and objectively: *vel* leaves a preference between two things to be decided.

[4]*refrigerari* = *se refrigerare*; "cool themselves": see see note on 10, § 50.

§ 58.—[1]*sibi—arma*: "to themselves, then, let them keep their arms": contemptuous. Note the *anaphora* in the repetition of *sibi* in successive clauses.—*hastas*: "fencing foils," covered with a button *(pila)* at the point.—*clavam*. According to Vegetius, a staff in place of a sword was given to raw recruits when in training.—*pilam*: ball playing was a favorite pastime among the Romans.

[2]*talos et tesseras.* The *tali* (properly "knuckle-bones") were oblong and rounded at both ends. The other four sides were numbered 1 *(unio)* and opposite to this 6 *(senio)*: the other two were marked 3 *(ternio)* and 4 *(quaternio)*, but the ends were not marked. The *tesserae* were regular cubes like our dice, and their sides numbered from 1 to 6. The *tali* and *tesserae* were shaken in a small box *(fritillus)*, and then thrown on a table *(forus)*. The highest throw, *(Venus, jactus venereus*, or *basilicus)* was 3 sixes of the *tesserae*, and of the *tali*, when all came out in different numbers. The lowest throw *(canis)* was of the *tesserae*, three aces and of the *tali*, when all the numbers were the same.

[3]*id—libebit*, sc. *faciunt*: "still even in that matter (they do) what they please." With *libebit*, sc. *eis*, i.e., *senibus*.

CHAPTER XVII.

§ 59.—[1]*libri* may refer to the treatises of Xenophon on *husbandry* (οἰκονομικός), *horsemanship* (ἱππική), and *hunting with hounds* (κυνηγετικός).—*quos = et eos*: "and keep on reading these." In Tusc. 2, 62, Cicero mentions that Africanus was a careful reader of Xenophon.

[2]*facitis = legitis.* The verb *facio* is Latin, ποιέω in Greek and *do* in English are often used as substitutes for other verbs.

[3]*de—familiari*: "on the management of one's estate." For *inscribitur* see note 7, § 13.

[4]*ut—intelligatis*, sc, *hoc dico*: see note 3, § 6.—*regale*: "worthy of a king," distinguished from *regius*, "characteristic of kings."

[5]*loquitur cum*: "holds a conversation with." Before *Cyrum* supply *et dicit* from the *loquitur* before. For the *obliqua oratio*, see references 5, § 39.

[6]*regem.* Cyrus the younger was not king of Persia, but a satrap of Lydia in Western Asia. (Xen. Anab. I. 1). Cicero here translates βασιλεύς, a term often applied to the satraps, while the monarch himself was called μέγας βασιλεύς or simply βασιλεύς. The story here related is told in Xen. *Oecon.* IV. § 20. Cicero translated this work in his youth and perhaps copied the anecdote here given from the translation.

[7]*venisset—Sardis*: "had come to Sardis to visit him." *Sardis* (another form, *Sardes*), acc. pl. of *limit of motion*: H. 379; A. & G. 258, b. The visit took place 407 B. C. the year in which Cyrus received the command of the countries on the Asiatic coast. Lysander gained him over to the side of Lacedaemon.

[8]*quendam—consitum*: "a field fenced in, carefully planted."—*consaeptus ager* is a translation of the Greek παράδεισος: 'a park.'

[9]*directos—ordines*: "and the rows arranged in the form of a quincunx." The arrangement was thus:

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This was probably so called because there were 12 arrangements of fives, as in the annexed figure, around the sides:

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*   *
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—*quincunx* is applied to $\frac{5}{12}$ of a whole, as an estate, &c.

[10]*subactam*: see note 7, § 51.—*puram*: "clear," of weeds.

[11]*dimensa atque discripta*: "were measured out and arranged." For the passive sense of *dimensa*, see note on *adeptam*, 9, § 4; for the meaning of *dimensa*, see note 4, § 49; for that of *discripta*, see note 4, §5.

[12]*ista* and *istarum*: "these things you refer to." Note the emphatic position of *mei, mea.*—*ornatum*: "costume."

§ 60.—[1]*hac fortuna*: emphatic position: "such a fortune as this."

[2]*nec—senectutis*: "our time of life does not prevent us from retaining our interest both in other things and especially in tilling the soil, even to the latest period of old age." After *impedit*, sc, *nos*. What different constructions may *impedit* have? See H. 499, 2; A. & G. 319, c.

[3]*quidem*: "for example." — *perduxisse*, sc, *vitam*: "lengthened out his life," or, sc, *agri colendi studia*: "kept up his interest in tilling his farm."

[4]*quum—coleret*: "though he lived on his farm and cultivated it, after spending already the prime of his life." Plutarch (Maximus c. 28) tells the same story of the great age of Maximus but he makes 45 years elapse. The *Fasti Kalendares* give 348 B.C. the date of his first consulship, and 299 B.C. as that of his sixth.

[5]*ad—initium*, i.e., from birth. For *senectutis*, see note 12, § 4. According to Censorinus *senectus* began at the age of 60.

[6]*tantus—fuit*: "over so long a course of time did his official career extend."

[7]*apex—auctoritas*: "now the crowning point of old age is influence."—*apex* was properly the end of a small twig *(virgula)* wrapped round with wool, on the top of the woolen cap *(galerus)* of the pontiffs. The root is AP, 'to tie,' as in *ap-tus*.

§ 61.—[1]*quanta*, sc, *auctoritas.*—*in—elogium*, sc. *scriptum est*: "in whose honor the following inscription was written."—*elogium* (Gr. ἐλεγεῖον) is often used in this sense, as in Cic. de Fin. 2, 35, where the same term is applied to this inscription.

[2]*unum* taken with *primarium virum populi*: "the very foremost man of all the state."—*unus* imparts an additional force to superlatives or to adjectives of a superlative idea: M. 310, obs. 2. Cp. *πλεῖστα εἷς ἀνήρ, εἷς ἄριστος* in Greek. The lines are scanned, the 1st as an Iambic. Trim, Acat. by transposing *gentes* and *consentiunt*, as the last foot must be an iambus even in comedy: – – | – – | ᴗ – | – – | – – | ᴗ – | and the 2nd as an Iambic Trim. Brachycatalectic ᴗ ᴗ – | – – | ᴗ – | ᴗ – | ᴗ ᴗ – |

[3]*carmen*: "epitaph." The word often means a set form of words, not necessarily poetry as in Livy. 1, 26. The old sepulchral inscriptions of Rome, however, were generally in the Saturnian metre. The tomb of Atilius was on the *Via Appia* outside of the *Porta Capena*, close to that of the Scipios, (Cic. *Tusc.* 1, 13.)

[4]*jure—consentiens*: "rightly then was he honored, since the voice of all mankind was unanimous in his praises."—*cujus* = *quippe cujus*; see note 9, § 7. On *consentiens*, see note 6, § 26.

[5]*nuper* is here loosely used as Crassus was *pontifex maximus* in 212 B.C. and died in 183 B.C., i.e., 33 years before this dialogue took place. Lepidus was *pontifex maximus* in 180 B.C. and died in 152 B.C. See note 11, § 27.

[6]*honorata*: "gifted with offices of state," see note 4, § 22.—*pluris sit*: "is worth more." H. 402, III. 1; A. & G. 215, c.

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CHAPTER XVIII.

§ 62.—[1]*in—sit*: "throughout my whole discourse bear in mind that I am praising such an old age as has been built on the foundations of a (well spent) youth."—*adulescentiae*, sc. *bene actae*. For the subjunctive see H. 501, 1; A. & G. 320, a.

[2]*ex quo—dixi*: "whence this follows what I once said with the marked respect of all."—*id quod*: H. 445, 7; A. & G. 200, e.

[3]*quae—defenderet*: "if it has to defend itself with a plea." H. 519; A. & G. 316.

[4]*cani*, sc. *capilli*. The same elipsis is found in Ovid, M. 3, 275. Many adjectives are used as nouns: as *Africus (ventus), fera (bestia), hiberna (castra), triremis (navis), regia (domus).*

[5]*fructus—extremos*: "receives the reward of respect at its close."

§ 63.—[1]*salutari..consuli*: "to have men call on you, court you, get out of the way for you, rise at your entrance, escort you down (to the forum), escort you back, ask your advice." These were the customary marks of respect paid by *clientes* to the *patroni*. Notice that *decedi* and *assurgi* are used impersonally, as they govern a dative in the active.

[2]*quae—observantur*: "and these practises both among us and in other states are observed with the greatest carefulness just in proportion, as each (state) is distinguished in morals." Distinguish *mōror, mŏror.*

[3]*modo*: § 59,—*nusquam*. Notice the emphatic position. *Nusquam* and *usquam* refer to place; *nunquam* and *unquam*, to time.

[4]*quin etiam*: "yes, indeed," here corroborates a former statement.—*quin* (= *quine*) is derived from the old relative and interrogative ablative *qui*, and the negative particle. Its primitive signification is *how not* (*so that not*). Hence with interrogatives arises the meaning, *why not?* and from this, *yes, indeed* (*why not, indeed?*) M. 375, obs. 4.

[5]*memoriae*: literally, "for the recollection," *i.e.*, of posterity. We also have the ablative with a different meaning: *memoria prodi.*—*Athenis*: local abl. H. 421, II.; A. & G. 254.—*ludis*: abl. of time: H. 426; A. & G. 254. The games of the greater Panathenaea

are referred to, held once every four years in the month of Hecatombaeon (July.)

[6]*magno concessu*: "amid that vast throng." H. 422; A. & G. 258, f.

[7]*qui—consederant*: the *oratio recta* is resumed.—*cum*: "inasmuch as": see note 5, § 11.

[8]*consurrexisse illi*: "to have risen in a body in honor of him."

[9]*senem—recepisse*: literally, "to have taken the old man to sit among them."—*sessum*, the supine: H. 569; A. & G. 302.

§ 64.—[1]*multiplex*: "repeated." The *oratio obliqua* is resumed with *dixisse*, sc. *memoriae proditum est.*

[2]*multa praeclara*, sc. *sunt*: "there are many excellent practices." The term *collegium* is here applied to the guild of augurs to which Cato belonged. (See Life of Cato in Introduction.)

[3]*ut—tenet*: "in proportion as each one surpasses (the rest) in point of age, so has he the right of stating his opinion first." With *antecedit*, sc. *alios*. The custom also prevailed in the Athenian assembly (*ἐκκλησία*). In the Senate of Rome the order of giving one's opinion was, first, the acting magistrates, then, ex-magistrates, and lastly, other distinguished members.

[4]*neque—anteponuntur*: "and the senior augurs are placed not merely before those who have preceded them in public office, but even (before those) who are now in actual possession of it."—*honore antecedentibus* refers to those who have given up the consulship and praetorship, the only regular offices that had the *imperium*. Others translate wrongly: "to those who are superior in honor,"

[5]*quibus—et eis*, sc. *auctoritatis praemiis*: "and they who have enjoyed them with distinction seem to me to have brought to a (fitting) close the drama of life." For life compared to a drama, see note 4, § 5.

[6]*nec—corruisse*: "and not like unskilful players to have broken down in the last act."

§ 65.—[1]*at*: "but (you will say)": see note 1, § 21.—*si—avari*: "if we seek (to know it), misers too."

[2]*morum vitia*: "defects of their character." Distinguish in meaning *mos* from *mores*.—*ea vitia* = *ea alia vitia*.

[3]*non—videatur*: "not indeed, a satisfactory one, but still (such an excuse) as it seems one may offer as sufficient." —*illius justae* agreeing with *excusationis*.—*quae* = *talis excusatio quae*: H. 501; A. & G. 320, a.

[4]*in—corpore*: "in the case of a frail body." For *in*, see note on *in fidibus*, 12, § 26.

[5]*quae* = *et ea* (*vitia*)—*Adelphis*—The 'Brothers' (*Adelphi*), one of the plays of Terence, still extant, was represented for the first time at the funeral of L. Æmilius Paulus, the father of Scipio, B.C. 160. The play takes its name from two brothers, who are the principal characters: the one, Micio, the essence of mildness and amiability; the other, Demea, with exactly opposite characteristics."

[6]*diritas*: "harshness of temper." Another reading is *duritas*: "cruelty," which is not applicable to the character of Demea.

[7]*avaritia—intellego*: bring out the emphatic position of *avaritia* by translating: "but as to avarice in the case of the aged, I don't understand what it means." For the ethical dative, see H. 389; A. & G. 236.

[8]*quam—quaerere*: "than (this), that we should seek a larger supply of provisions in proportion as less of our journey remains."—*viaticum* = ἐφόδιον, properly speaking, everything necessary for a person setting out on a journey, and thus comprehends money, provisions, dresses, vessels, &c.

CHAPTER XIX.

§ 66.—[1]*atque—videtur*: "and seems to render (men of) our time of life anxious."—*nostram aetatem*: abstract for the concrete, see note 3, § 57.—*certe*: "at all events," see note 11, § 1.

[2]*senem*: H. 381; A. & G. 240, d.—*qui* = *quippe qui*: see note 9. § 7.

[3]*quae—est*: "it ought either to be completely disregarded." —*quae i. e. mors.*

[4]*aliquo ubi—aeternus*: "to some place where it (*i. e.* the soul) is to be eternal."

[5]*tertium—potest*: "no third way, at least, can be found." This mode of reasoning about death was common among the ancients. Cp. Plato's Apology, § 32, when Socrates argues that in either case death cannot be an evil. If

death be an eternal and dreamless sleep, it is unaccompanied by any feelings of pleasure and pain, arising from present or past circumstances, whereas if the soul passes from the present state to another, it will enjoy the pure and perfect happiness arising from communion with the just. It must be noticed that Cato and Socrates treat the alternative only with reference to their own life which had been such as to warrant them an anticipation of perfect felicity.

§ 67.—[1]*quid—timeam*: see note 1, § 50.

[2]*quamquam—victurum*: "and yet who is so foolish, however young he is, as to feel the assurance that he will be alive when the evening comes."—*quamquam*: see note 10, § 1.—*quamvis*: see note 4, § 10.—*cui* = *ut ei*: H. 501, 1; A. & G. 317. For the forms *vesper* and *vespera*, see the dictionary.

[3]*quin etiam*: see note 4, § 63. Drakenbroch thinks this passage is imitated from Hippocrates, a celebrated medical writer.—*tristius curantur*, *i. e.* their treatment costs more pain.

[4]*quod—viveretur*: "and, if this thing did not so happen, mankind would live better and wiser lives."—*quod* = *et id*. Note the impersonal *viveretur* expressing a general case: H. 301, 1; A. & G. 146, c.

[5]*mens, ratio, consilium*: "thought, reflection, judgment:" see note 3, § 31.

[6]*qui—fuissent*: "and, if there had been none."—*nulli* nearly = *non*. For the sentiment, see note 4, § 20.

[7]*sed*: see note 4, § 26.

[8]*quod—commune*: "what sort of a charge is that which you bring (*istud*) against old age, since you see that it may be equally urged against youth," literally, "that it is common to it (old age) with youth."—*istud* refers to a supposed person who urges: *senectutem haud procul abesse a morte*. § 15.

§ 68.—[1]*in filio*: "in the case of my most excellent son." For *in*, see note 12, § 26. The son is referred to in note 10, § 15.

[2]*tu, sc. sensisti*: "you (have experienced) in the case of brothers who expected to attain to the highest honor." Cato refers to the two sons of Aemilius Paulus, who died, the one at the age of 12, five days before his

father's victory over Perseus at Pydna, 168 B. C., and the other at the age of 15, eight days after the battle.

[3]*at* : see note 1, § 21.—*idem* : emphasizes a contrast between the expectations of the young and the old.

[4]*at—est* : "on the contrary, he is on so much a better footing than the young man, inasmuch as he has obtained what the other is only hoping for."—*at* : see note 6, § 17.—*condicione* : the form *condicio* (*con* and *dic*—) is found in the best *MSS*, not *conditio* : see Peile (Greek and Latin Etym. p. 376).—*quoniam* : H. 520, I. ; A. & G. 321. Another reading is *quom—est*, which can only be defended, if an archaic style is imitated, as *quom* may take the indic. in old Latin even when expressing a reason.—*ille—hic* : generally mean, "the former," and "the latter." Here probably *hic* refers to the more important ; *ille*, to the less important.

§ 69.—[1]*quamquam* : see note 10, § 1.—*quid—diu* : "what is meaning of 'long' in the case of the life of a man." —*est* = *valet* = *δύναται*.

[2]*da—tempus* : "for grant the longest age." The story of Arganthonius is from Herodotus, I, 163 : *ἐτυράννευσε δὲ ὀγδωήκοντα ἔτεα, ἐβίωσε δὲ πάντα εἴκοσι καὶ ἑκατόν.*

[2]*effluxit* : "has fled at once" : aoristic in sense.—*tantum remanet* : "only that remains."

[3]*quid sequatur* : "the future," literally, "what is to follow:" cp. *τὸ λοιπόν*.

§ 70.—[1]*neque—probetur* : "for neither is the play to be performed to the end by the player, to gain (mere) approval ; provided he give satisfaction in whatever act he may have appeared."—*histrioni* : H. 388 ; A. & G. 232.—*modo* : H. 503, I. ; A. & G. 314. For life compared to a drama, see note 4, § 5.

[2]*plaudite* : "the end of the drama," literally, "give your applause." We learn from Horace that all tragedies and comedies performed at Rome ended in this manner. Epist. ad Pis. 155 ; *donec cantor 'vos plaudite' dicat.* The *cantor* may refer to either a single actor or the whole chorus.

[3]*sin—venisse* : "if, on the contrary, he (the wise man) has advanced somewhat far (in age), he ought to feel no more sorrow than farmers do, that the summer and autumn have come after the pleasantness of the spring time is past."—*sin* = *si ne* : "if not," "if on the con-

trary," introduces a condition in contrast to another condition expressed or implied. The subject of *processerit* is either *sapiens*, supplying *aetate* after *processerit*, or we may take *aetas* as subject.

[4]*ver—futuros*: "for spring typifies youth, as it were, and gives promise of fruits to come." Another reading is *adulescentia*: "as well as youth."

§ 71—[1]*autem*: "on the other hand."

[2]*ut saepe dixi*: see notes 1, § 9: 7, § 60: 1, § 62.—*partorum bonorum*: "of blessings once secured."

[3]*secundum naturam* is the Stoic phrase κατὰ φύσιν: see note 3, § 35.

[4]*sic ut cum flammae vis*: "just as when a powerful flame." So we have *vis tempestatis*, *vis solis*, by *enallage*.

[5]*senes—extinguitur*: "old men, on the other hand, (seem to me to die) in the same way, as, when, of its own accord, without the exertion of any force, a fire dies out after spending its energy." With *senes*, sc. *mihi mori videntur*. Notice the contrast in *opprimitur* and *extinguitur*. With the idea here expressed, cp. Soph. Oed. Tyr. 961; σμικρὰ παλαιὰ σώματ' εὐνάζει ῥοπή; "a slight turn of the balance consigns to sleep aged men."

[6]*quasi evelluntur*: it is rare except in poetry that *quasi* takes the indicative in the sense of *sicut*, *quem ad modum*. For the mood, see H. 503; A. & G. 312.—*cocta*: "mellow."

[7]*adulescentibus*: dative, not the ablative of separation: H. 386, 2; A. & G. 229.

[8]*quae—venturus*: "and this, indeed, to me is so pleasing, that, the nearer I come to death, I think that I see, as it were, land, and that at length I am about to enter a haven after a long voyage."—*quae* i. e. *ea maturitas*. The comparison of life to a voyage, and of heaven to a 'haven of rest' is common among poets. Cp. Longfellow's *Psalm of Life*.

CHAPTER XX.

§ 72.—[1]*certus*: "fixed;" as in *certus cursus*, see note 7, § 33.

[2]*vivitur*: "one lives;" see note 4, § 67.

[3]*quoad—possis*: "so long as one is able to perform and maintain the requirements of his station." For *quoad*: see H. 521, I.; A. & G. 328. For the person of *possis*, see note on *exerceas*, 2, § 21.

[4]*ex quo—fortior*: "whence it happens that old age is even more spirited and courageous than youth."—*animosus*, refers to the spirit and ardour of the soul; *fortis*, to the strength and firmness of the mind.

[5]*hoc—senectute*: "this is the meaning of that answer which was given by Solon to the tyrant Pisistratus, when, to the latter asking the question, on what hope, pray, relying he so boldly withstood him, he is said to have answered, 'on old age.'"—*est*: see note 1, § 69.—*illi* governed by *respondisse*.—*tandem*: in questions indicates astonishment that the person addressed has gone so far as to do or say what he has.—*sibi* referring to the same person as *illi*. M. 490.—*senectute* i. e. (*se fretum fuisse*) *senectute*.

[6]*coagmentavit*: "cemented." Notice the *metaphors* in *coagmentavit*, *conglutinavit*, *conglutinatio*.

[7]*ita—sit*: "therefore it happens that the brief remainder of life ought neither to be eagerly coveted by the aged, nor left without (sufficient) reason."—*reliquum*, either an adjective used substantively or agreeing with *tempus* understood. The Stoics held that a wise man may reasonably withdraw from life in extreme cases, because life may be less consistent with virtue than death.

[8]*injussu—decedere*: "without the order of our general, that is, God, to leave our post and station in life." The same doctrine is given in Plato, Phaedo, § 6, where Socrates quotes Philolaus, the Pythogarean, *ὡς ἔν τινι φρουρᾷ ἐσμέν οἱ ἄνθρωποι καὶ οὐ δεῖ δὴ ἑαυτὸν ἐκ ταύτης λύειν οὐδ' ἀποδιδράσκειν*, 'that we men are in a kind of prison, and one ought neither to free himself from it nor run away.' So also more clearly, Cic. Somn. Scip. 3: *quare et tibi et piis omnibus retinendus est animus in custodia corporis, nec injussu ejus, a quo ille est vobis datus, ex hominum vita migrandum est, ne munus humanum assignatum a Deo defugisse videamini.* So also Cic. Tusc. 1, 30.

§ 73.—[1]*sapientis* : "the sage ;" see note 2, § 54. The seven sages of Greece were : Periander, who flourished 625 B. C. ; Pittacus, 600 B. C. ; Thales, 600 B. C. ; Solon, 600 B. C. ; Cleobulus, 600 B. C. ; Bias, 550 B. C. ; Chilon, 600 B. C. —*elogium* : see note 1, § 61.

[2]*quo—vacare* : "in which he asserts that he is unwilling that his death should be without the grief and lamentation of his friends." Plutarch in comparing Solon and Publicola has preserved the lines referred to : *μηδέ μοι ἄκλαυστος θάνατος μόλοι, ἀλλὰ φίλοισι Καλλείποιμι θανὼν ἄλγεα καὶ στοναχάς*, which Cicero translates (Tusc. 1, 117) : *mors mea ne careat lacrumis, linquamus amicis Maerorem, ut celebrent funera cum gemitu.*

[3]*credo* : see note 2, § 21.—*volt—carum* : "he wishes to make it appear that he is believed." For *volt* = *vult*, see note 2, § 5.

[4]*haud—Ennius*, sc, *dixerit* : "I am inclined to think that Ennius has expressed it better." On *haud scio an* : see note 10, § 56.

[5]*nemo—faxit* : "let none adorn me with tears and let none perform my funeral rites with weeping."—*neque* = *et ne*, sc, *quisquam* from *nemo* going before.—*faxit* = *fecerit*, perf. subj. Peile (Greek and Latin Etymology p. 295) says that *faxim* was originally *fe-faci-sim*, and that the reduplication was dropped and *i* lost before *s* as in many other cases of verbal formations. Then *fac-sim* became *faxim*. Note the *alliteration* in *funera fletu faxit*, often found in Ennius. The Epitaph on Ennius is given in full in Meyer's Anthology :

> *Aspicite, o cives, senis Enni imagini' formam.*
> *Hic vostrum panxit maxima facta patrum,*
> *Nemo me lacrumis decoret, neque funera fletu.*
> *Faxit Cur ? Volito vivu' per ora virum.*

[6]*quam* = *quippe quam* : "inasmuch as immortality comes with it :" see note 9, § 7.

§ 74.—[1]*jam—seni* : "further, there may be really some sensation in the process of death, yet that (can be) only for a short time, especially to the aged."—*aliquis* is more emphatic than *quis*.

[2]*sensus—est* : here *nullus* = *non* : see note 6, § 67. For the thought, see note 1, § 67.

[3]*sed—esse* : "but this lesson must be conned over from our youth up." For the passive case of deponents, see note on *adeptam*, 9, § 4.—*mortem* is put first as the

emphatic word, thus throwing *ut* out of its usual place. It must not be supposed that the Epicurean dogma is here inculcated, that death is the end of all, and no other world exists to man. The Stoic doctrine, that death is not to be feared because it is a necessity of nature, is rather taught.

incertum—die, sc. *nos moriamur*: "we know not but that we may die on this very day."—*incertum* (*est*) *an*, like *nescio an*, *haud scio an*: see note 10, § 56.—*timens* = *si quis timet*; "if one fears."—*animo consistere*: "to have firmness of mind."

§ 75.—[1]*non ita*: "not very," used before adjectives; *non ita valde*, before verbs. Z. 730.

[2]*quum—Brutum*: "when I tell you that not merely Lucius Brutus."—*non* = *non solum*, in this and the subsequent clauses, as *sed* (in *sed legiones nostras*) = *sed etiam*. *Brutum* is one of the subjects of *profectos esse*.

[3]*cursum—incitaverunt*: "spurred on their horses." (See Index of Proper Names). *Poenis*: dative of reference: H. 384, II., A. & G. 235, a.—*corporibus*: ablative of means.

[4]*qui—temeritatem*: "who paid the penalty for the rashness of his colleague in the disgrace at Cannae." The colleague was M. Terentius Varro, who escaped alive from the field of Cannae, where Paulus was slain.

[5]*cujus interritum* = *quem post interritum*: "whom after his death not even the most cruel foe suffered to be without the honor of sepulture." The Romans were fond of painting Hannibal in the worst colors.

[6]*quod* = *id quod*: "as," literally, "that which."

[7]*alacri—erecto*: "with high and eager courage."

[8]*unde*: the antecedent is *in eum locum* = *eo*.—*indocti*: "unskilled," in philosophy.

§ 76—[1]*omnino*: "on the whole," "generally."

[2]*studia*: "pursuits."

[3]*sunt*, sc. *studia*.

[4]*constans aetas*: see note 8, § 33.

[5]*ut occidunt*: "as the pursuits of the earlier stages of life fall of." Distinguish *occĭdo* and *occīdo*.

CHAPTER XXI.

§ 77.—[1]*cur dicere* : "why I should not venture to tell you, what my opinion is on death." For the subjunctive, see H. 525 ; A. & G, 334.

[2]*quod — absum* : "because I seem to have a clearer insight into it, the nearer I am to it."—*quod* : with the indicative as giving the opinion of the speaker. H. 520. I.; A. & G. 333.

[3]*eam vitam*, sc. *vivere* : "they lead a life," cognate accusative.—*nominanda* : "worthy of being called."

[4]*compagibus* : "pent-house." Plato taught that the Creator (δημιουργός) made the soul of the universe, from which the human soul was derived. 'This muddy vesture of decay' is the dungeon of the soul, an idea derived from the Orphic School (Plato Cratyl, p. 400 c). Virgil in speaking of the souls of men says: *neque auras Respiciunt clausae tenebris et carcere caeco.* See note 8, § 72.

[5]*munere — perfungimur* : "we are performing some duty and severe task imposed on us by fate." Necessity or Fate to the Stoics meant God. This does not imply, however, that they believed that God himself was subject to Necessity, as a power higher than himself, but only that his own reason constituted the universal law which He and all things obey. See also note 3, §5.

[6]*ex — depressus* : "has been thrust down from its home on high." Plato (Phaedo, § 28) deduces the doctrine of the Immortality of the Soul from its existence previous to its union with the body.

[7]*aeternitati* : "to its eternal destiny."

[8]*sparsisse — tuerentur*: "diffused souls among human bodies that there might be beings to care for the world."—*caelestium*, sc. *rerum*. Mankind according to the Stoics could only be happy by the practice of virtue, which was perceived from a contemplation of the divine arrangement by which the universe is governed.

[9]*modo atque constantia* : "in the moderation and uniformity of their life."—*modus* is Aristotle's, τὸ μέτρον 'the mean.'

[10]*ratio—crederem* : "reason and, moreover, argument compel me to adopt this belief." For the singular of the verb, see H. 463, II. 3 ; A. & G. 205, b.

[11]*summorum*: the Stoics, Zeno, Cleanthes, and Chrysippus are referred to, and perhaps Plato.

§ 78.—[1]*incolas*: "countrymen." Pythagoras established his school at Crotona in Magna Graecia (Southern Italy).

[2]*qui essent* = *quippe qui essent*: "inasmuch as they were": see note 9, § 7.

[3]*delibatos*: "derived," as drops from a fountain. This doctrine was held not only by Pythagoras, but also by Plato, the Stoics and the Epicureans.

[4]*demonstrabantur—deseruisset*: "the arguments, besides, were conclusive to me, which Socrates delivered on the immortality of the soul on the last day of his life." These arguments given below are taken from the Phaedo of Plato.

[5]*is—judicatus*: "a man so great that he was declared by the oracle Apollo to be the wisest of all men."—*qui* = *tantus ut*, governs the subjunctive of result. According to Diogenes Laertius (II. 37) the response of the oracle was: *ἀνδρῶν ἁπάντων Σωκράτης σοφώτατος.* Milton (*Paradise Regained*, B. IV.,) says of Socrates:

> Whom well inspired the oracle pronounced
> Wisest of men.

Thompson (*Seasons, Winter*):

> Great moral Teacher, wisest of mankind.

[6]*sic—inventa*: "of this I am persuaded, of this I feel assured, since the mind has such activity, such memory of the past and insight into the future, so many arts requiring such knowledge, so many inventions." Cicero elsewhere speaks of the mind as a substance capable of very rapid movement.

[7]*naturam—contineat*: "that the nature of that which comprehends these things."

[8]*quumque—relicturus*: "and since the soul is in constant activity, and has not any external cause (literally, first principle) of motion, because it moves itself, (of this I am persuaded) that it will not have any limit to its motion, because it is not likely to leave itself."—*quia* introduces a statement of fact, while *quod* introduces also a statement giving a cause, or reason. The argument is from Plato's Phaedo.

[9]*quum—posse*: "and since the nature of the soul is uncompounded, and has nothing mixed in it unlike itself

or dissimilar to itself, it cannot be divided, whereas, if it cannot be (divided), it cannot perish."—*dispar*: unlike in point of greatness, power or value; *dissimile*, in point of external or internal qualities.—*quod* is taken by some = *et id*, the subject of *posset* with which *fieri* is supplied. The subject of *posset* is more likely, *animus*, with *dividi* supplied after *posset*. The doctrine here referred to is found in the Phaedo of Plato (§ 24—§ 34) and may be stated thus: Nothing can be dissolved or dissipated, unless it is compounded, for dissolution is a return into original elements. Now the soul is simple, uncompounded, not cognizable by the senses, and, therefore, incapable of dissolution, but endued with properties of existence independent of the body.

10*magnoque—recordari*: "and it is a strong argument that men know very many things in a previous state of existence (literally, before they are born), because, even though boys, when they are learning difficult subjects, so quickly do they comprehend an endless variety of things, that they do not seem then for the first time to be acquiring them, but to be recalling them to memory and to be dwelling on the recollection of them." We have here a reference to Plato's doctrine of pre-natal ideas. Plato distinguishes *μνήμη*, 'memory,' the conservative faculty, the preserver of sensation, from *ἀνάμνησις*, 'recollection,' the reproductive faculty, "the recollection of those things which the soul saw (in eternity), when journeying in the train of the deity." (Phaedrus § 62). All knowledge (Phaedo § 17—§ 22) is the recollection of truth unfolded to us in a former state of being, for there is nothing real but the *idea*, to which we cannot attain in this life. From this Plato deduces the doctrine of Immortality. Wordsworth has referred to the same doctrine in his *Ode on Intimations of Immortality from Revelations of Early Childhood*. v. 60:

> Our birth is but a sleep and a forgetting;
> The soul that rises with us, our life's star,
> Hath had elsewhere its setting,
> And cometh from afar;
> Not in entire forgetfulness
> And not in utter nakedness,
> But trailing clouds of glory do we come
> From God, who is our Home.

11*haec—fere*, sc. *argumenta sunt*: "these represent for the most part the arguments of Plato."

CHAPTER XXII.

§ 79.—[1]*apud* : see note 1, § 30. The whole passage is from the Cyropaedia of Xenophon, VIII. 7, § 17—§ 22.—*major*, sc. *natu* : "the elder :" cp. *Cyrum minorem*, § 59.

[2]*nolite—fore* : "don't imagine, my dearest sons, when I shall leave you, that I shall exist no where or cease to exist."—*filii* : his chief sons were Cambyses, who succeeded him, and Smerdis.—*nullum*, here = *non*, as also in *nullum videbitis* below : see note 2, § 74. The expression *nunquam aut nullum fore* is tautological

[3]*dum eram*. In the sense of 'while,' *dum* generally takes the pres. indic. but the imperf. is used when the time referred to is emphatically contrasted with some other. H. 522, I. ; A. & G. 276, e, note.

[4]*eundem—videbitis* : "believe, therefore, that I am the same even though you will not see me at all."—*eundem* and *nullum* agrees with *me* understood, not with *animum*.—*credidote* : for the form, see H. 537, I. ; A. & G. 269, d.

§ 80.—[1]*si—teneremus* : "if the souls of those very ones had no effect in causing us to keep up a remembrance of them longer."—*quo* : see note 2, § 41.

[2]*mihi—emori* : "no man has ever been able to convince me at least that souls, while they were in mortal bodies, live, (and) that they die, when once they have left them." For the subjunctive of *oratio obliqua*, see H. 531 ; A. & G. 336.

[3]*insipientem* : "was devoid of the powers of thought." He thus translates Xenophon's ἄφρων.

[4]*sed—sapientem* : "but rather that it then possesses the powers of thought, when freed from every admixture of body it begins to be refined and uncontaminated."—*sapientem*, hardly expresses φρονιμώτατον of Xenophon.

[5]*ceterarum—sunt* ; "it is evident whither each of the other things departs, for all of them return to that place whence they had their origin." In the *Timaeus*, Plato admits two primary and uncorruptible principles, God and Matter. Matter, in his philosophy, is an eternal, infinite principle, without form or quality, but capable of undergoing any form or change, without any loss. The body and soul return to their elements after death.

[6]*animus—apparet* : "whereas the soul alone is invisible, either when present (in the body), or when it leaves it."

[7]*jam vero* : "and finally." *nihil—somnum.* A common thought from Homer to our day : Il. 14, 431, *ὕπνος . . . κασίγνητος θανάτοιο.*

§ 81.—[1]*atqui—suam.* Aristotle also refers to dreams as one cause of our belief in Divine beings. Lucretius (*De Rerum Natura* iv., 14) combats the popular idea that they are souls escaped from Acheron, or that they flit as shades among the living.

[2]*multa—prospiciunt* : "for they (souls) when relaxed and free have a foresight of many things to come."

[3]*ex quo intellegitur* : "from this it is inferred."—*corporis vinculis,* see note on *compagibus,* 4, § 77.

[4]*colitote,* see *creditote,* note 4, § 79.

[5]*sin—servabitis* : "if, on the contrary, my soul is going to perish along with my body, still, through reverence for the gods, who maintain and govern all this fair system, do you honor my memory with an affectionate and inviolable regard." *pulchritudinem* : cp. *κόσμος.* *—servabitis* : the future 2nd pers. is often used with an imperative force. Cp. Cic. ad. Fam. vii. 20 : *sed valebis, meaque negotia videbis, meque diis juvantibu ante brumam expectabis,* instead of *vale, vide, expecta.*

CHAPTER XXIII.

§ 82.—[1]*Cyrus quidem,* sc, *dixit.* We find *quidem* and *quoque* put generally after the word it contrasts. Here *Cyrus* and *nos* are contrasted.

[2]*nos* : emphatic position : "in regard to us." *—si placet,* sc, *vobis.*

[3]*patruum* : "his paternal uncle," *i. e.* Cn. Cornelius Scipio, who fell in Spain 211 B. C. P. Cornelius Scipio, the father of Africanus, fell at the same time. (See family tree of the Scipios in Introduction). Distinguish *avunculus,* an uncle on the mother's side from *patruus,* one on the father's side.—*esse conatos* put for *esse conaturos.*

[4]*quae—pertinerent* : "as belonged :" subjunctive of result.

[5]*anne* : is used in the second part of a disjunctive question. We have here to supply : *censes eos* before *anne* : ("do you imagine that they) or do you imagine that I, to make some little boast of myself, as old men are wont to do, &c."—On *ut*: see note 2, § 52.—*domi militiaeque* :

i. e. in civil and military life. Old remants of a locative case are common in Latin, as *ruri, belli, ubi, heri, vesperi,* &c.

[6]*nescio quo modo*: "in some way or other:" Cp. οὐκ οἶδα ὅντινα τρόπον. See note 2, § 28, on *nescio quo pacto.*

[7]*quod—uteretur*: "and if this, indeed, had not been so, namely, that souls were immortal, the souls of all the best of us would not be striving most eagerly after deathless renown."—*quod = et id.—haud* limits a verb here, a usage rare in Cicero's philosophical writings and not found in the speeches, except with *scio* and *dubito*: see note 9, § 1.

§ 83.—[1]*quid,* sc, *tibi videtur*: "what think you of this:" see note 1, § 22.

[2]*nonne—proficisci*: "think you not that a mind, if it is one that penetrates more and farther into the future, must see that it is going to better things."—*qui = quippe qui,* see note 9, § 7.

[3]*ille—videre*: "whereas that one whose vision is somewhat dulled does not seem to see this."—*ille,* sc, *animus videtur.*

[4]*equidem—videndi*: "I, for my part, am carried away with the desire of seeing your fathers, whom I have reverenced and cherished." The same idea of a reunion of the good is found in Plato: Apology, § 32.

[5]*neque—aveo*: "to tell the truth, I am eager to meet not merely these." Distinguish *convenire* with an accusative from *convenire* with a dative.

[6]*quo—recoxerit*: "and not easily shall any one draw me back when I am setting out to these, nor shall any one boil me again as (they did) Pelias."—*quo = ad quos*: M. 317, obs. 2.—*retraxerit*: the fut perf. is often used in Latin with greater exactness than in English: H. 473, 1; A. & G. 281, R. Medea made Aeson, half brother of Pelias, young again by cutting him up and boiling him in a cauldron. She advised the daughters of Pelias to do the same with their father, but they killed him in the process. Cicero here mistakes Pelias for Aeson.

[7]*ut—recusem*: "that after my present life, I should become a boy again and cry in my cradle, I would certainly reject the offer." The present subjunctive in the *protasis* represents the action as possible.

nec—revocari: "nor, indeed, would I like after my course had been finished, so to speak, to be recalled from the winning post to the starting post." The comparison of life to a race is common in all languages.—*carceres* were the barriers of a race course behind which the horses were arranged before they started.—*calx* or *creta* was a *chalked* line marking the end of the course. Hence Horace says: *mors ultima linea rerum* (Epist. I. 16, 79).

§ 84.—[1]*quid—laboris*: "for what advantage has life? What toil rather (has) it not?"—With *habeat*, sc, *aliquid commodi*: "but suppose that it, indeed, has some advantage:" see note 7, § 34, for the subjunctive.

[2]*non—vitam*: "for I have no pleasure in whining over (the loss of) life."

[3]*fecerunt = deploraverunt*: see note 2, § 59.

[4]*hospitio*: "a lodging house." In ancient days when inns were scarce travellers frequently lodged at the houses of persons whom they entertained in turn (*hospites*). An inn was called *caupona* (from root KAP, "to trade;" cp. *καπηλεῖον*) or *deversorium*, because out from the high road. Heaven, according to Cato, is the true home of the soul; the earth is merely a halting place. The idea is well represented in Addison's Allegory of the Dervise in Tartary (*Spectator*, 289). Shakspeare has the same thought:

> Time 's like a fashionable *host*,
> He lightly shakes his parting guest by the hand;
> But with his arms outstretched, as he would fly,
> Grasps in the comer.

§ 85.—[1]*O—diem*: for accusative of *exclamation*, see H. 381; A. & G. 240, d.—*concilium*, generally a meeting called for deliberation: *coetus*, voluntary assemblies for social purposes.

[2]*colluvione*: "sordid medley," properly "a collection of off-scourings," applied to people. Livy. 3, 6.

[3]*quo praestantior*: "than whom never was better man born, never was there one more distinguished for filial affection." For the reference, see note 2, § 12. The son was M. Porcius Cato, a man of genius and merit. He was married to the daughter of Aemilius Paulus, and was thus brother-in-law to the younger Scipio. He died in 152 B.C.

[4]*quod—meum*, sc. *cremari*: "whereas, on the contrary, my (body) ought (to have been burned) by him."—*quod* is here the conjunction, not acc. of rel. pro. governed by *contra*: cp. Cic. de Am.: *quod contra oportebat delicto dolere, correctione gaudere.*—*decuit*: H. 541, 3; A. & G. 288, a, Rem. The funeral pile was generally lit by the nearest relatives of the deceased. Cato here means that the son would in the ordinary course of events survive the father. At first the Romans interred their dead, but sometimes adopted the Greek custom of cremation, which is mentioned in the laws of Numa and in those of the XII. Tables. The practice of burning the dead did not come into very general use till the end of the Republic (Cic. de Legg. 2, 20; Pliny. 6, 50.)

[5]*animus—veniendum*: "while his soul, not leaving me, but still looking back on me, took its departure, doubtless, to those places to which it clearly saw I myself would have to come."—*quo* = *ad quae*: see note on *quo*, 6, § 83.

[6]*quem—fore*: "if I seemed (to the outward world) to bear up bravely under that calamity of mine, (it was) not that I bore it with resignation, but I consoled myself with thinking that the interval and separation between us would not be long."—*quem* = *si quem*: H. 513; A. & G. 316.—*digressum*, walking in different paths; *dicessum*, separation from one another.

§ 86.—[1]*his rebus*: emphatic position: "by these considerations." —*mihi*, governed by *levis*.

[2]*id—dixisti*: "for at this you said, that you as well as Laelius were wont to wonder:" see note 1, § 4.—*id* *i. e. levem esse senectutem.*

[3]*qui credam*: "because I believe."—*qui* = *quippe qui.*

[4]*nec volo*: "and I would not have this delusion with which I am delighted wrested from me, while I live." —*mihi*: H. 386, 2; A. & G. 229.—*volo*, see note 2, § 2.

[5]*sin—sentiam*: "if, on the other hand, I shall have no sensation after death, as some small minded philosophers think."—*sin*, note 5, § 81.—*sentiam*: fut. indic.—*minuti*: the Epicureans are meant. Cicero seldom misses a chance to deride them.

[6]*tamen—est* : "still it is a desirable thing for a man to die at the proper time." With *suum tempus* contrast *alienum tempus*, an unfavorable time, properly, another's time.

[7]*natura—modum* : "for nature has set a limit to life just as (it has) to all other things."

[8]*peractio fabulae* : see note 4, § 5. So we have *peregisse fabulam*, note 5, § 64.

[9]*haec—dicerem* : "this is what I have to say on old age." For subjunctive, see H. 501, I ; A. & G. 320.

[10]*utinam—possitis* : "and would that you may reach it, that you may be able to stamp with approval those things which you have heard from me, having found them true by your own experience." On the syntax of *utinam*, see H. 488, II. 2 ; A. & G. 267, b.

INDEX OF PROPER NAMES.

A.

Acīlĭus, i, m. *Manius Acilius Balbus* was consul with T. Quinctius Flamininus B. C. 150.

Ădelphi, orum, m. plur. "The *Adelphi* or *Brothers*," one of the plays of Terence, was represented for the first time 160 B. C. at the funeral games of L. Aemilius Paulus, the father of Scipio, the Younger.

Aelĭus, i. m. *Sextus Aelius;* consul B. C. 198.

Aemīlĭus, i, m. *L. Aemilius Paulus*; see *Paulus*

Aetna, ae, f. Now called *Etna* or *Monte Gibello*, a famous volcanic mountain of Sicily. In it Vulcan and the Cyclops forged the thunderbolts of Jupiter and beneath it the giants Enceladus and Typhon were buried. The severe punishment or sad misfortune of these is compared to the calamity of old age; note 4, § 4.

Afrĭcānus, i, m. 1. *Publius Cornelius Scipio*, surnamed *Major* or the *Elder*, and also *Africanus* (from his victory over Hannibal at Zama in 202 B. C.) was born B. C. 234. He saved his father's life at the battle of Ticinus 218 B. C., and two years afterwards he was one of the few who survived the battle of Cannae 216 B.C. He was chosen proconsul in 210 B.C. and sent to Spain where his father and his uncle (see *Scipio*) had fallen in battle. He soon drove the Carthaginians out of Spain and in 204 B.C. crossed over to Africa and defeated Hannibal at Zama, 19th October, 202 B.C. He afterwards served in the war against Antiochus. His successes seem to have made him haughty and proud. He spent the latter part of his life in voluntary exile at Liternum and died 183 B.C.

2. *Publius Cornelius Scipio*, the *Younger;* see Introduction.

Ahāla, ae, m. *C. Servilius Ahala* was master of the horse (*equitum magister*) to the dictator L. Quinctius Cincinnatus 439 B.C. Spurius Maelius, one of the plebeians, bought corn at a small rate and distributed it gratuitously to the poor. By this he became a favorite with the plebeians, while he incurred the hatred of the patricians. When he was summoned by the dictator to appear on the charge of aiming at royal power, he refused, and Ahala with an armed band rushed into the crowd where he was standing and slew him. Cicero frequently praises the deed of Ahāla, but it is doubtful if it can be defended.

Ajax, ācis, m. *Ajax*, son of Telamon, King of Salamis; one of the Greek heroes in the Trojan war, renowned for his bravery.

Albīnus, i, m. *Spurius Albinus*, consul in 186, when the *senatus consultum* was passed for suppressing the worship of Bacchus.

Ambīvĭus, i, m. *Ambivius Turpio*, a celebrated actor in the time of Terence.

Andrŏnīcus, i, m. *Livius Andronicus*, the earliest Roman poet, was a Greek, born at Tarentum. He came to Rome, obtained a perfect knowledge of Latin, and wrote both Tragedies and Comedies. His first drama, which marks the bebeginning of Roman literature, was exhibited B.C. 240.

Ăpollo, inis, m. *Apollo* was one of the great divinities of the Greeks. He was worshipped as the destroyer, the preserver, and especially as the god of prophecy. He had many oracles, the chief of which was at Delphi, in Phocis.

Appĭus, i, m. *Appius Claudius*, surnamed *Caecus* (on account of his blindness), was censor 312 B.C., and began the Appian way (*via Appia*). He was twice consul, 307 and 296, and in the latter year fought against the Etruscans and Samnites. In his old age Appius, by his eloquent speech, induced the senate to reject the terms of peace which Cineas proposed on behalf of Pyrrhus.

Archȳtas, ae, m. *Archytas:* a celebrated philosopher of Tarentum. He lived about 400 B.C., and like the other Pythagorean philosophers paid much attention to mathematics. He is said to have been drowned on a voyage on the Adriatic (Hor. Od. 1, 28).

Arganthōnĭus, i, m. *Arganthonius*, king of Tartessus, in Spain, in the sixth century B.C. He was said to have reached the age of one hundred and twenty years.

Aristīdes, is, m. *Aristides:* an Athenian, son of Lysimachus. He was so noted for the purity of his life that he was called the "Just." He was the great opponent of Themistocles. The greatest act of his life was the formation of the "Delian Confederacy." He died 468 B.C.

Aristo, ōnis, m. *Aristo:* a Stoic philosopher of Ceos, one of the Cyclades. He flourished about 200 B.C., and wrote a work on "Old Age."

Athēnae, ārum, f. *Athens:* the chief city of Attica, a country of Northern Greece.

Athēnĭensis, e, adj. *Athenian.*

Atīlĭus, i, m. 1. *Aulus Atilius Calatinus* was consul in 258 B.C., in the first Punic war, and carried on the war with success in Sicily. He was consul a second time in 254, and dictator in 249 B.C.

2. *Marcus Atilius Regulus* was consul in 267 B.C., and a second time in 256 B.C. He defeated the Carthaginian fleet, and landed in Africa. After conquering the Carthaginians in several engagements by land, he was signally defeated and taken prisoner, 255 B.C. He was kept in captivity till 250 B.C., when the Carthaginians allowed him to accompany an embassy to Rome, on the promise that he would return to Carthage if their proposals were declined, thinking that he would persuade his countrymen to agree to an exchange of prisoners in order to gain his own liberty. Regulus refused to advise peace to the Roman senate and returned to Carthage, thus sacrificing his life for his country's good. He is said to have been tortured in a most cruel manner. See § 75.

Attĭcus, i. m. *Atticus:* see Introduction.

B.

Brūtus, i, m. *Lucius Junius Brutus:* one of the Romans instrumental in expelling the Tarquins from Rome in 509 B.C. He fell in battle when fighting against Aruns, son of Tarquin.

C.

C. A Roman *praenomen* = *Caius.*

Caecĭlĭus, i, m. 1. *Caecilius Statius:* a Roman comic poet, the predecessor of Terence. His plays were free translations or adaptations of Greek works. He died 168 B.C.

2. *Lucius Caecilius Metellus:* consul 251 B.C. and carried on war in Sicily against the Carthaginians. He was *magister equitum* in 249 B.C. and *pontifex maximus* in 243 B.C., which office he held for twenty-two years. He died in 221 B.C. As Cato was born 234 B.C. he would be thirteen years of age when Metellus died.

Caepĭo, ōnis, m. *Cneius Caepio* was praetor of Spain 174 B.C. and consul 169 B.C.

Calatīnus, i, m. See *Atilius*, No. 1.

Cămillus, i, m. *Lucius Furius Camillus* was dictator 350 B.C. and consul 349 B.C., when he defeated the Gauls.

Cannensis, e, adj: *of or belonging to Cannae*, a village in Apulia where the Romans suffered a disastrous defeat in 216 B.C.

Gallĭcus, a, um, adj.: *belonging to Gaul.*

Gallus, i, m. *Caius Sulpicius Gallus:* a Roman noted for his astronomical pursuits. When tribune in the army of Aemilius Paulus, he foretold an eclipse of the moon, which took place 21st June, 168 B.C.

Gĭgantes, um, m. plur. *The Giants:* the sons of Tellus and Tartarus who made war against the gods. They were punished by Jupiter. (See Aetna).

Glābrĭo, ōnis, m. *Manius Acilius Glabrio:* consul 181 B.C. when he defeated Antiochus, King of Syria, at Thermopylae, in Greece.

Gorgĭas, ae, m. *Gorgias:* a celebrated rhetorician and philosopher, born at Leontini in Sicily 480 B.C. He was an ambassador to Athens in 427 B.C. and established a school at which Alcibiades, Aeschines and Antisthenes studied oratory. He lived to the age of one hundred and five or, some say, one hundred and nine years.

Graeci, ōrum, m. plur. *The Greeks.*

Graecus. a, um, adj. *of or belonging to the Greeks.*

Gracĭa, ae, f. *Greece.*

H.

Hannĭbal, ălis, m. *Hannibal:* the celebrated general of the Carthaginians, born 247 B.C. At the age of nine his father took him over to Spain, and made him swear an oath of eternal hostility to Rome. His subsequent career shows how well he kept his vow. After the deaths of his father and uncle Hannibal assumed command of the army (221 B C.), and immediately attacked Saguntum in Spain. By this act he broke the treaty made at the end of the First Punic war, since by it this city was declared neutral. After taking Saguntum he made preparations to attack Italy. In 218 B.C. he set out from *Nova Carthago* (now *Cartagena*), crossed the Pyrenees, continued his march to the Rhone, which he passed in spite of the opposition of the Gauls, and then scaled the Alps. He defeated the Romans at Ticinus (218 B.C.), Trebia (218 B.C.), Trasimenus (217 B.C.), and Cannae (216 B.C.). The winter of 216-215 B. C. marks the turning point of his career. He was defeated at Nola (215 B.C.), and at Capua (211 B.C.). Although Hannibal fought a drawn battle in 210 B.C., and gained a victory in 208 B.C., he was still gradually losing the flower of his forces. In 204 B.C. he was forced to quit Italy, in consequence of Scipio threatening Carthage. A decisive battle was fought at Zama, 202 B.C., when the Romans gained the victory. The Romans soon after demanded the exile of Hannibal from Carthage. He fled to Antiochus 196 B.C., and subsequently to Prusias of Bithynia, where he poisoned himself to avoid falling into the hands of his merciless enemies. 183 B.C.

Hercŭles, is, m. *Hercules:* son of Jupiter and Alcmena, a celebrated hero of antiquity. He was the god of strength and guardian of riches.

Hēsĭŏdus, i, m. *Hesiod:* a famous Greek poet, born at Cyme, in Aeolia, in Asia, but at an early age emigrated to Ascra, in Boeotia. He was probably a contemporary with Homer. He wrote the "Works and Days," a didactic epic on agriculture, and also the "Theogony," a poem narrating the descent of the gods.

Hispāni, ōrum, m, plur. *The Hispani* or *Spaniards.*

Hispānĭa, ae, f. *Hispania* or *Spain*, divided into (1) *Hispania Citerior*, on this side of the *Iberus* (*Ebro*); (2) *Hispania Ulterior*, beyond the *Iberus.*

Hŏmērus, i, m. *Homer:* a celebrated Greek epic poet, who lived probably about 850 B.C. Others place him about 1100 B.C. He was the author of the *Iliad* and *Odyssey* and *Hymns.*

Ho-mērus =

P.

P. = **Publius**: a Roman *praenomen.*

Panathēnāĭcus, i, m. The name of a speech of Isocrates, delivered at the Panathenaea, festivals in honor of Athene or Minerva, the guardian goddess of Athens. These festivals were of two kinds, the Greater and the Lesser. The former took place once in every four years, in the third year of each Olympiad, the latter were celebrated annually. The prize was a vase containing oil made from olives taken from the ancient olive-tree sacred to the goddess in the Acropolis.

Paulus, i, m. 1. *Lucius Aemilius Paulus*: consul 219 B.C. and also 216 B.C. His rash colleague, C. Terentius Varro, advised an engagement with Hannibal, and the Romans were defeated at Cannae. Paulus refused to flee and fell fighting against the enemy.

2. *L. Aemilius Paulus*, surnamed *Macedonicus*, was born probably 220 B.C. He was consul for the first time in 181 B.C. and a second time in 168 B.C. when he defeated Perseus at Pydna. He celebrated his triumph over Madedonia by a splendid triumph in 167 B.C., the joy occasioned being clouded by the death of two favorite sons (see Note 1, § 68). He was censor in 164 B.C. and died in 160 B.C.

Pĕlias, ae, m. *Pelias*: a King of Thessaly, half brother of Aeson. Medea, the daughter of Jason, had restored Aeson to youth by cutting him up and boiling him in a cauldron. Pelias was induced to urge his daughter to attempt to restore him to youth by the same means. Pelias died.

Persae, ārum, m. plur. *The Persians.*

Persĭcus, a, um, adj. *Of or belonging to the Persians.*

Phĭlippus, i, m. *Quintus Marcius Philippus*: consul 169 B.C.

Pĭcens, tis, adj. *Of or belonging to Picenum*, a district of ancient Italy.

Pisistrătus, i, m. *Pisistratus*: born 612 B.C. He was on his mother's side related to Solon. After the death of Solon, the old parties arose. One of these was headed by Pisistratus, and he became eventually tyrant of Athens in 560 B.C. His powerful intellect and untiring energy soon displayed itself in many ways. He was the first who is said to have caused the poems of Homer to be arranged. To him Athens owed many of her finest buildings. Tragedy was introduced in his reign by Thespis (535 B.C.) He died in 527 B.C.

Plăto, ōnis, m. *Plato*: called the *deus philosophorum* by Cicero, was born at Athens 428 B.C. He was the most celebrated of the many celebrated disciples of Socrates. After the death of his master (399 B.C.) he withdrew to Megara, and subsequently visited Cyrene, Egypt, Sicily and Lower Italy. On his return in 389 B.C. he taught in the gymnasium of the Academy. Hence his followers were called *Academics.* He numbered among his pupils Aristotle, Lycurgus, Isocrates, and many others whose influence was felt in subsequent Greek history. He died 347 B C.

Poeni, ōrum, m. plur. *The Poeni* or *Carthaginians.*

Pūnĭcus, a, um. adj. *Of or belonging to, the Poeni or Carthaginians.* For *Punicum bellum*, see *Karthago.*

Pontĭus, i, m. 1. *Herennius Pontius*, father of Caius Pontius, by whom the Roman army was enticed into the defile at Caudium and reduced to surrender in 321 B.C. Herennius advised his son to dismiss the whole army without a ransom in order to bind the Romans by the strongest ties of gratitude. When this advice was not taken, he advised them to kill every man that the power of Rome would be weakened. This advice was also rejected. C. Pontius then followed his own course and sent the Romans under the yoke. In the following year the Samnites were sent under the yoke (§ 41).
2. A centurion, mentioned § 33.

Postŭmĭus, i, m. *Spurius Postumius* and Titus Veturius were consul in 321 B.C., when the Romans were defeated by the Samnites.

Pseudŏlus, i, m. See note 2, § 50.

Publĭus, i, m. A Roman *praenomen:*

Pyrrhus, i, m. *Pyrrhus*: king of Epirus. He was invited by the Tarentines, who were at war with the Romans, to come over to Italy to aid them. He arrived in 280 B C. The Romans were defeated at Heraclea, 280 B.C.; at Asculum, 279 B.C. In 278 B.C. Pyrrhus went over to Sicily to protect the inhabitants against their won rulers and the Carthaginians. He returned to Italy in 276 B.C., and was totally defeated at Beneventum in 275 B.C., after which he left Italy. He perished in 272 B.C., while carrying on the siege of Argos.

Pȳthăgŏras, ae, m. *Pythagoras*: a celebrated Greek philosopher, born at Samos. He flourished 540-510 B.C., and founded a celebrated school at Crotona. He is said to have travelled extensively, and to have derived many of his notions from the Egyptians. He cultivated astronomy and mathematics, and believed in *metempsychosis* or transmigration of souls.

Pȳthăgŏrii, ōrum, m. plur. *The Pythagoreans*, a sect of philosophers.

Q.

Quinctĭus, i, m. A Roman *praenomen.*

Quintus, i, m. A Roman *praenomen.*

R.

Rōma, æ, f. *Rome*: a city of Italy, built on the Tiber. It was the capital of Italy.

Rōmānus, a, um, adj. *Roman.*

Rōmānus, i, m. *A Roman.*

S.

Săbīni, ōrum, m. plur. *The Sabines*: an ancient Italian people of central Italy, noted for their frugal manners.

Sălīnātor, ōris, m. *Caius Livius Salinator* was praetor 191 B.C., and defeated the navy of Antiochus, the Great. He was consul in 181 B.C., and obtained Gaul as his province. The name *Salinator* was given in derision to the father of C. Livius, because when censor he put a tax on salt.

Samnis, ĭtis, m. *A Samnite.*

Samnītes, ĭum, m. plur. *The Samnites*: inhabitants of Samnium, a district of central Italy.

Sardes, ĭum, f. plur. *Sardes* (new *Sart*): capital of Lydia, in Asia Minor. In § 59 Sardis is acc. pl.

Scīpĭo, ōnis, m. *Scipio.* The principal members of the family were:

1. *Publius Cornelius Scipio*, consul in 218 B.C., at the beginning of the Second Punic War. He was defeated at Ticinus, and subsequently at Trebia, by Hannibal. In the following year, 217 B.C., Scipio crossed over to Spain, but was defeated and slain in 211 B.C.

2. *Cn. Cornelius Scipio*: commanded in Spain with his brother and also fell in battle in 211 B.C.

3. *P. Cornelius Scipio Africanus*: see Africanus No. 1.

4. *L. Cornelius Scipio Asiaticus*: consul in 190 B.C. with C. Laelius. He defeated Antiochus, at Magnesia in 190 B.C. He was a candidate for the censorship in 184 B.C., but was defeated by Cato.

5. *P. Cornelius Scipio Africanus Minor*: see Introduction.

Sĕrīphĭus, i, m.: *Of or belonging to, Seriphos*, a small island in the Aegean off the coast of Greece. It was a place of banishment under the Romans.

Servĭlĭus, i, m. A Roman *praenomen*: see *Ahala.*

Sex = *Sextus*: a Roman *praenomen.*

Sĭmōnĭdes, ae, m. *Simonides:* the name of two celebrated Greek poets. One was a native of Samos, and flourished about 650 B.C. He wrote principally satirical pieces. The other was a native of Ceos, born about 550 B.C., and wrote lyrical pieces.

V.

X.

Z.

VOCABULARY.

ABBREVIATIONS.

a. *or* act.	active.	interj.	interjection.
abl.	ablative.	interrog.	interrogative.
acc.	accusative.	irr. *or* irreg.	irregular.
adj.	adjective.	m.	masculine.
adv.	adverb.	n. *or* neut.	neuter.
cp.	compare.	nom.	nominative.
comm. gen.	common gender.	num.	numeral.
comp.	comparative degree.	obsol.	obsolete.
		ord.	ordinal.
conj.	conjunction.	part.	participle.
dat.	dative.	pass.	passive.
decl.	declension.	perf.	perfect.
def. defect.	defective.	pers.	person, personal
dem. demonstr.	demonstrative.	plur.	plural.
dep.	deponent.	pos.	positive degree.
dissyll.	dissyllable.	poss.	possessive.
distr.	distributive.	prep.	preposition.
esp.	especially.	pres.	present.
etym.	etymology.	pron.	pronoun.
f.	feminine.	rel.	relative.
fr.	from.	semi-dep.	semi-deponent.
freq.	frequentative.	sing.	singular.
fut.	future.	subj.	subjunctive.
gen.	genitive.	subst., substt.	substantive, substantives.
gov.	governing.		
Gr.	Greek.	sup.	superlative, supine.
imperf.	imperfect.		
impers.	impersonal.	trisyll.	trisyllable.
ind. *or* indic.	indicative.	v. a.	verb active.
indecl.	indeclinable.	v. dep.	verb deponent.
indef.	indefinite.	v. n.	verb neuter.
inf. *or* infin.	infinitive.	voc.	vocative.
intens.	intensive.	=	equal to.

N. B.—Where the etymology is not given, the word is of very uncertain or unknown origin.

The Latin, and not the Indo-European roots are given in the Vocabulary.

VOCABULARY.

A.

ăb (ā), prep. gov. abl.: *From, away from, down from.* To denote the agent: *By, by means of* [akin to Gr. ἀπ-ό].

ăb-ĕo, ivi *or* ii, itum, ire, v. n. [ăb, "away;" ĕo, "to go"] *To go away* or *depart.*

abs-ens, entis, adj. [abs-um, "to be absent"] *Absent.*

abs-tergĕo, tersi, tersum, tergĕre, v. a. (also **abs-tergo,** tergĕre, 3. v. a.) [abs (= ăb), "from;" tergĕo *or* tergo, "to wipe away;" root TER, "to rub"] *To wipe out* or *away.*

abs-trăho, traxi, tractum, trăhĕre, v. a. [abs (= ăb), "away;" trăho, "to draw;" root TRAH; Eng. *drag*] *To withdraw, remove.*

ab-sum, fŭi, esse, v. n. [ăb, "away from;" sum, "to be"] *To be away from* a place *or* person; *to be absent* or *distant; to be wanting.*

ab-sūrdus, surda, surdum, adj. [ăb, "out of;" root SUR, "to sound;" hence, "out of tune"] *Without understanding, stupid.*

ăbund-e, adv. [ăbund-us, "copious, abundant;" see *unda*] *Copiously, in abundance.*

ăb-und-o, āvi, ātum, āre, v. n. [ăb, "from above;" und-a, "water"] With Abl.: *To overflow with* something; *to have an abundance; to abound in.*

ac; see atque.

ac-cēdo, cessi, cessum, cēdĕre, v. n. [for ad-cēdo; fr. ăd, "to;" cēdo, "to go"] *To go to; to approach; to be added.*

ac-cĭdo, cĭdi, no sup., cĭdĕre, v. n. [for ad-cădo; fr. ăd, "upon;" cădo, "to fall"] *To fall out, happen, come to pass.*

ac-cĭpĭo, cēpi, ceptum, cĭpĕre, v. a. [for ad-căpĭo; fr. ăd, "to;" căpĭo, "to take"] *To receive.* Mentally: *To learn, hear.*

ac-commŏdo, commŏdāvi, commŏdātum commŏdāre, v. a. [for ad-commŏdo; fr. ăd, "to;" commŏdo, "to adjust"] With Dat.: *To fit,* or *adapt, to.*

accŭb-ĭtĭo, ĭtiōnis, f. [accŭb-o, "to lie down"] *A lying down, a reclining.*

ac-cūs-o, āvi, ātum, āre, v. a. [for ad-caus-o; fr. ăd, "to;" caus-a, "a judicial process"] *To complain of* or *against* a person; *to find fault with.*

ăcerb-ĭtas, ĭtātis, f. [ăcerb-us, "harsh"] *Harshness.*

ăc-ĭes, ĭēi, f. [root AC, "to sharpen."] Of the eyes: *Keen glance* or *look, sight.*

ăcĭnus i. m. *A stone,* or *seed* of a berry

ac-tus, tūs m. [for agtus; fr. ăg-o, "to do *or* perform"] Of a play: *An act.*

ăcū-tus, ta, tum, adj. [ăcŭ-o, "to sharpen,"] Mentally: *Intelligent, sagacious, acute.*

ăd, prep. gov. acc.: Locally: a. *To, towards.*—b. *Before* a place.—*Up to* a certain time.—With Gerunds or Gerundives: *For, for the purpose of.*

ad-disco, dĭdĭci, no sup., discĕre, v. a. [ăd, "in addition;" disco, "to learn"] *To learn in addition.*

ad-dūco, duxi, ductum, dūcĕre, v. a. [ăd, "to;" dūco, "to lead"] With ut c. Subj.: *To induce* one *to be.*

ăd-hĭbĕo, hĭbŭi, hĭbĭtum, hĭbēre, v. a. [for ăd-hăbĕo; fr. ăd, "to;" hăbĕo, "to hold"] *To employ, make use of, use.*

ăd-huc, adv. [ăd, "to *or* up to;" huc, old form of hoc, "this"] *Up to this time.*

ăd-ĭpiscor, eptus sum, ĭpisci, v. dep. [for ăd-ăpiscor; fr. ăd, in "strengthening" force; ăpiscor, "to lay hold of"] *To obtain, get, acquire.*

ad-jungo, junxi, junctum, jungĕre, v. a. [ăd, "to;" jungo, "to join"] *To add* to something.

ad-jŭvo, jūvi, jūtum, jŭvāre, v. n. [ăd, "without force;" jŭvo, "to help"] *To help.*

admĭnĭcŭlum, i, n.: *A prop, support.*

ad-mĭnistro, mĭnistrāvi, mĭnistrātum, mĭnistrāre, v. a. [ăd, "without force;" ministr-o, "to serve"] *To take in hand, perform.*

admīrā-bĭlis, bĭle, adj. [admīr(a)-or, "to admire"] *To be admired, worthy of admiration.*

admīrā-tĭo, tĭōnis, f. [admīr(a)-or, "to wonder; to admire"] *A wondering, astonishment.*

ad-mīror, mīrātus, sum, mīrāri, v. dep. [ăd, "without force;" mīror, "to wonder;" root MI, "to wonder;" hence, English *smile*] *To wonder* or *be astonished.*

ad-miscĕo, miscŭi, mistum and mixtum, miscēre, v. a. [ăd, "in addition;" miscĕo, "to mingle;" root, MISC.] *To mix with, to add,* or *join, to.*

admixtĭo, ōnis, f. [for admisctĭo; fr. admisc-ĕo, "to mix with"] *A mingling, admixture.*

ad-mŏdum, adv. [ăd, "according to; mŏdum (acc. sing. of mŏdus), "measure"] *Very much, very exceedingly.*

ădŏlē-sco, ădŏlēvi (rarely ădŏlŭi), ădultum, ădŏlescĕre, v. n. inch. [ădŏlĕ-o, "to cause to grow up"] *To grow up.*

ăd-opto, optāvi, optātum, optāre, v. a. [ăd, "to;" opto, "to choose"] *To take in the place of a child, to adopt.*

ad-sum (as-). fŭi, esse, v. n. [ăd, "at" *or* "near;" sum, "to be"] With Dat.: *To aid, to be present.*

ădŭlesc-ens, entis, comm. gen. [ăd, "to;" ŏlesc-o, "to grow;" the root assumes the forms AL, OL, UL in Latin, as in *altus, sub-oles, adultus*] *A young man.*

ădŭlescent-ĭa, Iae, f. [ădŏlescens, ădŏlescent-is, "a young man"] *Youth, youthful age.*

ădŭlescent-ŭlus, ŭli, m. dim. [id.] *A very young man, quite a youth, a mere youth.*

ădultĕr-ĭum, ii, n. [ăd, "to;" alter, "another"] *Adultery.*

ad-vĕnĭo, vēni, ventum, vĕnīre, v. n. [ăd, "to;" vĕnĭo, "to come"] In pres. tenses: *To come to* or *towards* a person or thing. In perf. tenses: *To have come to; to arrive.*

adven-to, tāvi, tātum, tāre, v. n. intens. [advĕn-ĭo, "to come to *or* towards"] In pres. tenses: *To come to, advance, approach.*

advers-or, ātus sum, āri, v. dep. [advers-us, "opposite"] *To resist, oppose.*

aedĭfĭc-ĭum. ii, n. [aedes, "a house;" originally "a hearth;" root AED, "to burn;" facio, "to make"] *A building* of any kind.

aegr-e, adv. [aeger, aegr-i, "feeble, sick"] *With difficulty, scarcely.*

aegrōt-o, āvi, ātum, āre, v. n. [aegrōt us, "sick"] *To be sick, ill.*

aequā-lis, le, adj. [see aequus] Of persons: *Living at the same time* or *date; contemporary; equal* in duration.

aequ-ĭtas, ĭtātis, f. [see aequus] *Calmness, composure* of mind.

aequus, a, um, adj. [root IK, "to make even;" cp. aequor; Gr. εἴκω, root FIK] Mentally: *Calm, composed, tranquil.*

aes-tas, tātis, f. [= aed-tas; root root AED, "to burn;" cp. aestus, αἴθω] *Summer; summer-heat.*

ae-tas, tātis, f. [for ae(vi)tas; cp. aevum, aeternus (= ae(vi)ternus); αἰών: from root AIV, a lengthened form of I, "to go"] *Life-time, life,* or *season of life, age.*

aetern-ĭtas, ĭtātis, f. [see aetas] *Eternal duration, eternity.*

aet-ernus, erna, ernum, adj. contr. fr. aetāt-ernus; fr. aetas, "time"] *Everlasting, eternal.*

affec-tus, ta, tum, adj. [for affac-tus; fr. afficio, "to affect" physically] *Affected, enfeebled.*

af-fĕro attŭli, allātum, affere, v. a. [for ad-fero; fr. ăd, "to;" fĕro, "to bring"] *To bring to or up to; to cause, occasion; to bring forward, adduce.*

af-fligo, flixi, flictum, flīg-ĕre, v. a. [for ad-fligo; fr. ăd, "to;" fligo, "to dash;" root FLAG, "to strike:" cp. flagellum; German bleuen, "to strike;" Eng. blow] *To cast down, dishearten.*

af flo, flāvi, flātum, flāre, v. a. [for ad-flo; fr. ăd, "to *or* towards;" flo, "to blow;" root FLA, "to blow" or "flow;" cp. flamen, flos, fluo, flumen] Of scents: *To breathe,* or *waft, to,* one.

af-for, fātus sum, fāri (1st and 2nd persons sing. pres. not found), v. dep. [for ad-for; fr. ăd, "to;" (for), "to speak;" root FA, "to shine" or "make known;" cp. fanum, fatum, fabula; φημί, φαίνω] *To speak to, address, accost.*

ăge: see ăgo.

ăger, agri, m. [root AG, "to drive:" hence, where cattle are driven; cp. the German *trift*, pasturage, from *treiben*, "to drive;" Eng. acre] *A field; the country; district.*

ăgitā-tĭo, tiōnis, f. [see ago]. Of studies: *A prosecution, pursuit.*

ăg-ĭto, itāvi, itātum, itāre, v. a. intens. [see ago]. *To set in constant motion; to revolve in mind.*

agn-us, [probably from root AV, "to please," hence a pet animal: Eng. ewe] *A lamb.* In collective force: *Lambs.*

ăgo, ēgi, actum, ăgĕre, v. a. [root AG, "to set in motion:" see ager]. *To do, perform, effect.* Without object: *To treat, speak, deliberate.* With annus and an ordinal adj.: *To be* so many *years old; to be in* such *a year* of life. Imperat: **ăge**, as adv.: *Come now, well now, well.*

agr-estis, este, adj. [see ager] *Of, or belonging to, the fields or country; uncultivated* in manners, *savage.*

agr-ĭ-cŏl-a, ae, m. [ăger, agr-i, "land;" (i) connecting vowel; cŏl-o, "to till"] *A tiller of the land, a husbandman.*

agr-ĭ-cul-tūra, tūrae, f. [for agr-i-col-tura; fr. ăger, agr-i, "a field;" (i) connecting vowel; cŏlo, "to till"] *A tilling of the land; agriculture.*

ah, interj. *Ah! alas!*

aio, v. defect. n. and a. [from root AGH, "to say"] Neut: *To say, speak, utter speech.*

ălăcer, cris, cre, adj. *Lively, active, brisk, glad.*

ălĭ-as, adv, [see alius] *At another time.*

ălĭqu-ando, adv. [ălĭqu-i, "some"] Hence: *Sometimes, at last.*

ălĭ-qui, qua, quod, pro. adj. [ălĭ-us, "another;" qui (indefinite pron.), "any"] *Some.*

ălĭ-quis, quid, indef. pron. subst. [ălius, "another;" quis, "who;" "another be it who it may"] *Some one, any one; something.*

ălĭquo, adv. [adverbial neut. abl. of ălĭqui, "some"] *Somewhither, to some place.*

ăl-ĭus, ia, iud, adj. [root AL, "another;" alter; ἄλλος; Eng. else] *Another, other* of many. Repeated: *One . . . another; some . . . other.*

allec-to, tāvi, tātum, tāre, v. a. intens. [for allac-to; fr. allicio, "to allure;" ad, "to;" root LAC, "to draw;" cp. delecto, illecebra; Greek ἕλκω] *To allure, entice* much or often.

al-ter, tĕra, tĕrum, adj. [akin to ăl-ius, "another;" with comparative suffix, -ter; cp. -τερος in Greek comparative] *Another, the other,* of two: —alter . . . alter, *the one . . . the other.* As a numeral: *The second.*

al-tus, ta, tum, adj. [root AL, "to grow." We have OL, UL, forms of this root] *High, lofty.*

amb-ītĭo, itiōnis, f. [root AMB, "on both sides;" I, "to go;" hence "to go round" for votes] *A desire* or *longing for honour; ambition.*

ămīc-ĭtĭa, ĭtĭae, f. [see amo] *Friendship.*

ăm-īcus, īca, īcum, adj. [see amo] *Loving, friendly, kind.* As Subst.: **ămicus**, i, m. *A friend.*

ā-mitto, mīsi, missum, mittĕre, v. a. [ā, "from;" mitto, "to let go"] *To lose.*

ăm-ō, āvi, ātum, āre, v. a. [probably for camare, root KAM, "to love"] *To love.*

ăm-or, ōris, m. [see amo] *Love.*

am-pl-us, a, um, adj. [am (= ambi), "around;" root PLE, "to fill;" hence plebs, plenus, pleo] *Magnificent, splendid, distinguished.*

ampŭtā-tĭo, tĭōnis, [am (= ambi, "around;" root PU, "to cleanse" or "prune"] *A lopping off,* or *pruning,* of branches, *etc.*

am-pŭto, pŭtāvi, pŭtātum, pŭtāre, v. a. [see amputatio] *To lop off, prune,* a tree, vine.

an, conj. [prob. a primitive word] Introducing the second half a disjunctive sentence: *Or?* utrum . . . an, *whether . . . or?*

ango, anxi, anctum, and anxum, angĕre, v. a. [root ANG, "to squeeze"] *To vex, torment, trouble.*

ănĭm-ōsus, ōsa, ōsum, adj. [see animus] *Courageous, bold, spirited.*

ăn-ĭmus, ĭmi, m. [root AN, "to breathe"] *The* rational *soul* in man, as opp. to the body and physical life; *mind; character; courage; spirit.*

an-nus, ni, m. [perhaps for amnus; root AM, "to go round"] Of time: *A year.*

ante, adv. and prep. [akin to Gr. ἀντί] Adv.: *Before, previously;* ante quam, *before that.* Prep. gov. acc.: *Before.*

antĕ-cēdo, cessi, cessum, cēdĕre, v. n. [ante, "before;" cēdo, "to go"] With reference to age: *To precede, be more advanced.*

ante-hac, adv. [prob. for antehanc; fr. ante, "before" in time; hanc, fem. acc. sing. of hic, "this"] *Formerly, previously.*

antĕ-pōno, pŏsŭi, pŏsĭtum, pōnĕre, v. a. [ante, "before;" pōno, "to put"] *To prefer.*

antīqu-ĭtas, ĭtātis, f. [see antiquus] *Antiquity.*

ant-īquus, īqua, īquum, adj. [ant-e, "before"] *Former, ancient, old.* As Subst.: **antīquī**, ōrum, m. plur. *Those of former,* or *old, time; the ancients.*

anxĭus, ĭa, ĭum, adj. [see ango] *Anxious, troubled, solicitous.*

ăpex, ĭcis, m. [root AP, "to bind"] *A crown,* i. e. *the highest ornament,* etc.

ă-p-is, is, f. [root PO, "to drink;" hence, the drinker or sipper of the juice of flowers] *Bee.*

ap-pārĕo, pārŭi, pārĭtum, pārĕre, v. n. [for ad-pārĕo; fr. ăd, "at;" pārĕo, "to appear"] *To appear, be visible; to show one's self.*

ap-pell-o, āvi, ātum, āre, v. a; [for ad-pell-o; fr. ăd, "towards;" pell-o, "to bring"] *To address, to call* a person, *or* thing, that which is denoted by second Acc.

ap-pĕto, pĕtīvi *or* pĕtĭi, pĕtītum, pĕtĕre, v. a. [for ad-pĕto; fr. ăd, "to *or* towards;" pĕto, "to seek *or* go to"] *To seek* or *strive after; to endeavour to get* or *obtain.*

ap-porto, portāvi, portātum, portāre, v. a. [for ad-porto; fr. ăd, "to *or* up;" porto, "to carry"] *To carry,* or *bring to* a person, etc.

apprŏpinquā-tĭo, tĭōnis, f. [ad, "to;" prope, "near;" root PRO, "before;" dem. suffix—pe] *An approaching* or *drawing near; approach.*

aprīcā-tĭo, tĭōnis, f. [= apericatio, from aperio, "to uncover;" ab, "from:" PAR, "to do"] *A sunning one's self, a basking in the sun.*

ap-tus, ta, tum, adj. [see apex] *Suitable, fit. proper, appropriate.*

ăp-ud, prep. gov. acc. [see apex] *With, near to.* With Acc. of personal or relative pron., or of a proper name: *At* or *in the house.*

ăqu-a ae, f: *Water; stream.*

arbĭtr-or, ātus, sum, āri, v. dep; [ar = ad, "to;" bito, "to go;" hence, one who approaches a cause to enquire into it] *To hold as true* in one's mind; *to suppose, regard, think.*

arbor, ŏris, f. [root AR, "to raise," same as AL : see altus] *A tree.*

arbus-tum, ti, n. [for arbostum ; fr. arbos (= arbor); see arbor ; hence, a place furnished with trees. In Italy vines were trained up the trees, hence] *A vineyard.*

ar-ces-so, sīvi, sītum, sĕre, v. a. [for ar-ced-so ; fr. ar (= ad), "to ;" cēd-o, "to go"] *To call, summon.*

arcus, ūs, m. [perhaps root ARC, "to protect ;" cp. ἀρκεῖν] *A bow.*

ard-or, ōris, m. [root GRA, "to be glad ;" cp. gratus] Of the sun : *Burning heat.*

argū-mentum, menti, n. [root ARG, "to make bright ;" hence, a thing proved] *A proof, argument.*

ărista, ae, f. [root AR, "to plough"] *The beard* of an ear of corn.

ar-ma, mōrum, n. plur. [root AR, "to fit ;" hence, things adapted] For war, *etc.*: *Arms, weapons.*

ăr-o, āvi, ātum, āre, v. a. and n. Act. [root AR, "to plough"] *To plough ; to till the ground.*

ar-rĭpĭo, rīpŭi, reptum, rīpĕre, v. a. [for ad-răpĭo ;" fr. ăd, "to ;" răpĭo, "to seize," *etc.*] *To seize upon, lay hold of.*

ar-s, tis, f. [root AR, "to fit ;" hence, skill in joining something or producing something] *Art, skill ; profession, calling ; science,* etc. Morally : *Cunning.*

art-ĭcŭlus, ĭcŭli, m. dim. [artus, "a joint ;" see ars] Of persons : *A small joint.* Of trees, plants, *etc.*: *A small joint, a knot.*

arx, arcis, f. [for arc-s ; root ARC, "to protect"] *A citadel, fortress.*

a-scendo, scendi, scensum, scendĕre, v. a. [for ad-scando ; fr. ăd, in "augmentative" force ; scando, "to mount ;" root SCAND, "to climb"] Of a horse as Object : *To mount.*

aspec-tus, tūs, m. [ad, "to ;" root SPEC, "to see"] Of things : *Appearance, look.*

a-spernor, spernātus sum, spernāri, v. dep. [ā (= ăb), "away from ;" spernor, "to spurn ;" root SPAR, "to scatter"] *To disdain, despise.*

a-spĭcĭo, spexi, spectum, spĭcĕre, v. a. [for ad-spĕcĭo ; fr. ăd, "on or upon ;" spĕcĭo, "to look ;" root SPEC, "to see"] *To look at* or *upon ; to see.*

assen-sus, sūs, m. [for assentsus ; fr. assent-ĭo, "to assent"] *An assenting, assent.*

assentĭor. sensus sum, sentīri, v. dep. n. [old deponent form of assentĭo, "to assent"] With Dat. : *To assent,* or *give assent to ; to approve of.*

as-sĕquor, sĕquūtus sum, sĕqui, v. dep. [for ad-sĕquor ; fr. ăd, "up to ;" sĕquor, "to follow"] *To gain, obtain.*

assĭd-ŭus, ŭa, ŭum, adj. [assĭdĕo, "to sit down"] *Constantly remaining* somewhere ; *unremitting.*

as-surgo, surrexi, surrectum, surgĕre, v. n. [for ad-surgo ; fr. ăd, "up ;" surgo, "to rise"] *To rise up* to one as a mark of respect.

ăt (ast), conj. *But, yet* [akin to Gr. ἀτάρ]

athlēta, ae, m. [root VAD, "to wager ;" cp. A. S. *wedd* = pledge, in Eng. *wedlock*] *A combatant in the public games ; a wrestler, athlete.*

at-que (contr. ac), conj. [for adque ; fr. ăd, "in addition ;" quĕ, "and"] *And also ; and.* In comparisons : *As.* With comparative adjectives, or words expressing dissimilarity, contrariety : *Than.*

atqui, conj. *But yet, nevertheless ;* also simply, *but.*

at-trĭbŭo, trībŭi. trībūtum, trībŭĕre, v. a. [for ad-trĭbŭo ; fr. ăd, "to," trĭbŭo, "to give"] *To ascribe.*

auctōr-ĭtas, ĭtātis, f. [see augeo] *Weight* of character, *influence, authority.*

aucŭp-ĭum, ĭi, n. [aucŭp-or, "to go bird-catching *or* fowling ;" avis, "a bird ;" capio, "to take"] *Bird-catching, fowling.*

audāc-ĭter, adv. [audax, audācis, "bold ;" see audeo] *Boldly.*

audĕo, ausus, sum, audēre, v. semi-dep. [for avideo, "to be eager (avidus) about a thing;" root AV, "to hear," or "pant for"] *To dare*, or *venture*, to do something.

audĭent-ĭa, iae, f. [audiens, audĭent-is, "hearing;" see audio] *A hearing*, or *listening to*, some person or thing; *attention*.

aud-ĭo, īvi *or* ĭi, ītum, īre, v. a. [root AV, "to hear"] *To hear.*

au-fĕro. abs-tŭli, ab-lātum, auferre, v. a. [for av-fĕro, for ab-fĕro; fr. ăb, "away;" fĕro, "to bear *or* take"] *To carry off* or *away; snatch away.*

augĕo, auxi, auctum, augēre, v. a. [root AUG, "to be strong;" the root also appears in the forms VIG, VEG] *To increase, augment.*

auge-sco, no perf. nor sup., scĕre, v. n. inch. [augĕ-o, "to increase"] *To begin to increase; to grow.*

au-gur, gŭris, comm. gen. [for av-gar; fr. ăv-is, "a bird;" GAR, root of gar-rio, "to chatter;" hence one who tells omens by the notes of birds] Masc.: Of men: *An augur, diviner.*

augŭr-ĭum, i. n. [augŭr-or, "to augur"] *Augury.*

augŭr-ĭus, ia, ium, adj [augur, "an augur"] *Of*, or *belonging to, an augur* or *to augurs; augural.*

aur-um, i, n. [root US, "to burn;" hence, the bright thing] *Gold*, as a metal; *money.*

auspĭc-ĭum, i, n. [auspex, auspĭc-is, "a bird-inspector," *i.e.* one who marks the flight and cries of birds, and thence makes predictions] *Observation of birds for augury; auspices.*

aut, conj. *Or:*—aut . . . aut, *either . . . or.*

aut-em. conj. *But, on the other hand; moreover.*

ăvār-ĭtĭa, ĭtĭae, f. [ăvār-us, "covetous;" see audeo] *Covetousness, avarice.*

ăv-ārus, āra, ārum, adj. [see audeo] *Covetous, avaricious.*

ăv-ĕo, no perf. nor sup., ēre, v. a. [see audeo] *To desire.*

ăvĭd-e, adv. [ăvĭd-us, "eager;" see audeo] *Eagerly.*

ăvĭd-ĭtas, ĭtātis, f. [see audeo] *Eagerness* for something; *longing, avidity.*

ăv-ĭdus, ĭda, ĭdum, adj. [ăv-ĕo, "to desire"] With Gen.: *Desirous of, longing for* or *after, longing eagerly for.*

ă-vĭ-s, ăvĭs, f. *A bird.*

ăv-ītus, ĭta, ītum, adj. [root AV, "to hear;" hence, "to obey"] *Of*, or *belonging to, a grandfather; ancient.*

ā-vŏco, vŏcāvi, vŏcātum, vŏcāre, v. a. [ā (= ăb), "away;" vŏco, "to call"] *To withdraw, call off* from some pursuit.

ăvus, i, m. [see avitus] *A grandfather.*

B.

baca, ae, f. *A berry.*

bĕāt-e, adv. [bĕāt-us, "happy"] *Happily.*

bĕā-tus, ta, tum, adj. [bĕ(a)-o, "to make happy"] *Happy.*

bell-o, āvi, ātum, āre, v. n. [bellum, "war"] *To wage*, or *carry on, war; to war.*

b-ellum, elli, n. [old form dŭellum; fr. dŭ-o, "two;" hence, a contest between two] *War, warfare.*

bĕn-e, adv. [bĕn-us = bŏnus, "good"] *Well.*

bĕnĕ-fac-tum, ti, n. [bĕne, "well;" făc-ĭo, "to do"] *A good* or *honourable action, a praiseworthy deed.*

bland-ĭtĭa, ĭtĭae, f. [blandus, "coaxing, flattering"] *A coaxing; allurements.*

bŏnus, a, um, adj. [old form duonus, from duo, "two;" the idea of comparison] Pos.: *Good*, in the fullest acceptation of the term. As Subst.: **bŏna,** ōrum, n. plur.: *Good things; goods.*

brĕv-is, e, adj. [root FRAG, "to break"] *Short, brief.*

C.

căd-ūcus, ūca, ūcum, adj. [căd-o, "to fall"] *That falls, falling, fallen.*

caecus, a, um, adj. [= sca-i-cus; root SKA, "to cover"] *Blind.*

caelestis, e, adj. [see caelum] *Heavenly.*

caelum, i, n. [= cav-ilum; root CAV, "to be hollow"] *Heaven.*

călē-sco, no perf. nor sup., scĕre, v. n. inch. [călĕ-o, "to be warm;" see calor] *To become,* or *grow, warm* or *hot.*

căl-or, ōris, m. [root CAR, "to burn"] *Heat, warmth, glow.*

calx, calcis, f. [root CAR, "hard;" hence carina, properly a nut-shell, then hull of a vessel; calculus, a small stone] Properly *limestone,* then *the terminus,* or *goal,* of a race-course, which was anciently filled with lime, marked by a furrow called *calx,* and also *creta,* i.e. "chalk."

cănōr-us, a, um, adj. [root CAN, "to sound"] *Melodious, harmonious.* As Subst.: **cănōr-um**, i, n. *Melodious intonation.*

cā-nus, na, num, adj. [CA, "to burn;" hence, "ash-coloured"] Of the hair: *Gray, hoary; gray hairs, hoary hair.*

căpĭo, cēpi, captum, căpĕre, v. a. [root CAP, "to take"] *To take, lay hold of; to receive, obtain.* Of any mental feeling as Object: *To feel, enjoy.*

căpĭt-ālis, āle, adj. [căput, căpĭtis, "the head;" hence, "the life"] *Capital, involving the forfeiture of life, dangerous, destructive.*

căp-ut, ĭtis, n. [root CAP, "to have or grasp"] *The head.* Of a vine: *A branch.*

carcer, ĕris, m. [akin to root ARC, "to enclose" or "defend;" see arx] *The barrier,* or *starting-place,* in a race-course (opp. to calx).

căr-ĕo, ŭi, ĭtum, ēre, v. n. [root CAR, "to shear;" cp. curtus; κείρω] *To be without: to be destitute* or *devoid of.*

car-men, mĭnis, n. [old form, cas-men, "the praising thing," from CAS, "to praise"] *A poem; a poetic inscription* on a tomb.

cā-rus, ra, rum, adj. [root CAM, "to love,"] *Beloved, dear.*

cāsĕus, i. m.: *Cheese.* In collective force: *Cheeses.*

cā-sus, sūs, m. [for cadsus; fr. căd-o, "to fall"] *Accident, calamity*

causa, ae, f. [root CAV, "to observe"] *A cause; reason; a cause* in law, *a law-suit.*

căv-ĕa, ĕae, f. [căv-us, "hollow;" root CAV, "hollow"] *The* circular *seats for spectators* in a theatre. *Cavea* was the name given to a number of concentric tiers in a theatre or amphitheatre. They were severally designated *prima, media,* and *summa* or *ultima cavea.*

cēdo, cessi, cessum, cēdĕre, v. n. [root CAD, "to fall," or "fall away"] *To go away.* Of time, *To pass away.*

cĕdo. v. defect. Old imperative form, of which the plur. is cette [contr. fr. cedato: cette = ce-date] *Tell me.*

cĕlĕr-ĭtas, ĭtāti., f. [cĕler, "swift;" root CEL, "to move"] *Swiftness, speed.*

cĕlĕr-ĭter, adv. [id.] *Swiftly, speedily.*

cel-la, lae, f. [cĕl-o, "to conceal;" root CEL or CAL, "to hide"] *A store-house, granary.*

cena, ae, f. [old form, caesna: then cena (= cedna; cesna) from the Indo-European root KHAD, "to eat."] *Dinner; meal.*

censĕo, ŭi, um, ēre, v. a. [root CAS, "to praise;" N, is strengthening] *To be of opinion, deem, consider.*

cens-or, ōris m. [cens-ĕo, "to value, or assess," property] *A Censor.* The Censors were Roman magistrates instituted 443 B.C. The office was held by patricians at first, but in 351 B.C. C. Marcius Rutilus, a plebeian, was appointed. After this time both orders were admitted. The office was held for 5 years nominally, but they discharged their duties in 18 months. They had (1) to keep an inventory of each one's

property; (2) to have a moral supervision of all citizens.

cent-ēsĭmus, ēsĭma, ēsĭmum, adj. [cent-um, "a hundred"] *Hundredth.*

centum, num. adj. indecl. *A hundred* [Gr. ἑ-κατόν].

centŭrĭ-o, ōnis, m. [centŭrĭ-a, "a century" or division of troops in the Roman armies, originally, though not always, containing 100 men; hence one commanding a *centuria*] *A centurion.*

cerno, crēvi, crētum, cernĕre, v. a. [root CER, "to separate"] *To see, perceive,* whether by the eye or the mind.

cert-e, adv. [certus, "sure"] *At least, certainly.*

cert-o, adv. [id.] *Certainly.*

certus, ta, tum, adj. [fr. CER-, root of cer-no, "to decide"] *Sure, certain.* As Subst.: **certum**, i, n. *A certainty.*

ces-sō, sāvi, sātum, sāre, v. n. intens. [for ced-so; cēd-o, "to go away"] *To loiter, delay.* Of persons: *To be idle, inactive.*

c-ētĕr-us, a, um, adj. [perhaps fr. *ce*, demon. prefix, ANT, a pronominal root, seen in German and-er; Lat. alt-er] Sing. (rare): *The rest* or *remainder of* that denoted by the subst. to which it is in attribution. As Subst.: **cētĕri**, ōrum, m. plur. *The rest of* or the *remaining persons.*

cibus, i. m. *Food.*

cĭt-o, adv. [cĭt-us, "quick"] *Quickly, speedily.*

cīv-ilis, īle. adj. [cīv-is, "a citizen"] *Of,* or *pertaining to, a citizen* or *to citizens; civil.*

cīvis, is, comm. gen. [root CI, "to lie" or "dwell;" hence, "a dweller"] *A citizen,* as a dweller in a city.

cīv-ĭtas, ĭtātis, f. [cīv-is, "a citizen"] *A state; the people of a state.*

clan-dest-īnus, īna, īnum, adj. [prob. obsol, clan-dest-us (for clam-dest-us): see cella] *Secret, concealed.*

clār-ĕo, no perf nor sup., ēre, v. n. [clār-us, "bright; root CLU, "to hear," hence properly "audible," then applied to other senses] *To be morally bright* or *brilliant; to be famous.*

clā-rus, ra, rum, adj. [see clareo] Of persons: *Illustrious, famous, renowned.*

classis, is, f. [for cla-t-tis, root CAL or CLA, "to call"] Of persons summoned for sea service: *A fleet,* comprising both the ships and the men serving in them.

clāva, ae, f. *A club, foil,* or *staff,* used in training recruits.

clāv-ĭcŭla, ĭcŭlae, f dim. [clāv-is, in etymological force of "a shutting *or* closing thing;" see clavus] *A tendril* of the vine.

clāvus, i, m. [root CLU, "to shut" or "fasten"] *A peg, nail, spike; a rudder.*

clĭ-ens, entis [root CLU, "to hear;" hence, "to obey"] *A client.*

clĭent-ēla, ēlae, f. [clĭens, clĭentis, "a client"] Plur.: *Clients.*

cŏ-ăcesco, ăcŭi, no sup., ăcescĕre, v. n. [co (= cum), in "intensive" force; ăcesco, "to become sour;" root AC, "sharp"] *To become completely sour.*

cŏagment-o, āvi, ātum, āre, v. a. [con, "together;" ago, "to bring"] *To join together, render compact.*

coep-ĭo, i, tum, ĕre, and isse [contr. fr. cŏ-ăpĭo; fr. co (= cum), in "augmentative" force; ăp-ĭo, "to lay hold of;' see aptus] *To begin, commence.*

cŏ-ercĕo, ercŭi, ercĭtum, ercēre, v. a. [for cŏ-arcĕo; fr. co (= cum), in "intensive" force; arcĕo, "to enclose;" see arx] *To restrain, keep within bounds,* etc.

coe-tus, tūs, m. [another form of cŏĭ-tus; con, "together;" root I, "to go"] Of persons: *A meeting, an assembly.*

cōgĭtā-tĭo, tiōnis, f. [cōgĭt(a)-o, "to think"] *A thinking, thought.*

cōg-ĭto, ĭtāvi, ĭtātum, ĭtāre, v. a. [contr. fr. cŏ-ăgĭto; fr. co (= cum),

in "augmentative" force; ăgito, "to revolve," *etc.*, in the mind] *To weigh* or *ponder well; to plan, meditate.*

co-gnō-men, mĭnis, n. [co (= cum), "in common with;" gno-sco (= no-sco), "to know"] *A cognomen;* i.e. *a family-name, sur-name.*

co-gnosco, gnōvi, gnĭtum, gnoscĕre, v. a. [co (= cum), in "augmentative" force; gnosco = nosco, "to become acquainted with"] *To become well acquainted with; to learn, find out.*

cōgo, cŏēgi, cŏactum, cōgĕre, v. a. [contr. fr. cŏ-ăgo; fr. co (= cum), "together;" ăgo, "to drive"] *To compel, force, constrain.*

cŏ-hĭbĕo, hĭbŭi, hĭbĭtum, hĭbēre, v. a. [for cŏ-hăbĕo; fr. co (= cum), "together;" hăbĕo, "to hold"] *To contain, confine.*

col-lēg-a, ae, m. [for con-lĕg-a; fr. con (= cum), "together with;" lĕg-o, "to choose"] *A partner in office, a colleague.*

collēg-ĭum, i. n. [collēg-a, "a colleague"] *Persons united by the same office* or *calling; a guild, fraternity.*

col-lĭgo, lēgi, lectum, lĭgĕre, v. a. [for con-lĕgo; fr. con (= cum, "together;" lĕgo, "to gather"] *To gather together, collect.*

collŏqŭ-ĭum, ĭi, n. [collŏquor, "to confer with"] *A conversation, conference.*

col-lŭ-vĭo, vĭōnis, f. [for con-lŭ-vĭo; fr. con (= cum), "together;" lŭ-o, "to wash"] *A collection of impurities, vile medley.*

cŏlo, cŏlŭi, cultum, cŏlĕre, v. a. *To till; to reverence, honour.*

cōmĭcus, a, um, adj. *Of, or belonging to, comedy; represented in comedy.*

cōm-is, e, adj. [root CAM, "to love"] *Courteous, affable.*

cōm-ĭtas, ĭtātis, f. [cōm-is, "courteous"] *Courteousness, affability.*

cŏmĭtā-tus, tūs, m. [cŏm-ĭt(a)-or, "to accompany, attend;" con, "together;" root I, "to go"] *A retinue, suite.*

com-mĕmŏro, mĕmŏrāvi, mĕmŏrātum, mĕmŏrāre, v. a [com (= cum(, in "augmentative" force; mĕmŏro, "to mention"] *To mention, relate.*

commerc-ĭum, i, n. [commercor, "to trade together;" con, "together;" root MER, "to measure out"] *Connexion, intercourse.*

com-mĭnus (cō-), adv. [com (= cum), "together;" mănus, "hand"] *Hand to hand, in close fight* or *contest.*

commŏd-um, i, n. [commŏdus, "convenient;" "advantageous"] *Advantage, profit, benefit.*

com-mŏror, mŏrātus sum, mŏrāri, v. dep. [com (= cum), in "strengthening" force; mŏror, "to delay"] *To stop, tarry.*

com-mŏvĕo, mōvi, mōtum, mŏvēre, v. a. [com (= cum), in "intensive" force; mŏvĕo, "to move"] Mentally: *To disturb, disquiet.*

com-munis, mūne, adj. [com (= cum, "together;" perhaps, mūnis, "serving"] *Common;* which one, *etc.*, has *in common* with another; *ordinary.*

commūn-ĭter, adv. [com-mūnis, "common"] *In common.*

com-pāg-es, is, f. [for com (cum), "together;" pango, "to join *or* fasten," through root PAG] *A structure.*

com-păro, părāvi, părātum, părāre, v. a. [com (= cum), "together;" păro, "to bring *or* put"] *To compare.*

com-penso, pensāvi, pensātum, pensāre, v. a. [com (= cum), in "strengthening" force; penso, in force of "to counterbalance"] *To counterbalance, make good.*

com-plector, plexus sum, plecti, v. dep. [com (= cum), "with;" plecto, "to entwine"] *To embrace, clasp.*

com-plĕo, plēvi, plētum, plēre, v. a [com (= cum), in "augmentative" force; plĕo, "to fill"] *To fill completely, entirely; to finish, live, live a certain time.*

com-pōtā-tĭo, tĭōnis, f. [com (=cum), "together;" pōt(a)-o, "to drink"] *A drinking together.*

compres-sus, sūs, m. [for comprem̆sus; con, "together;" premo, "to press"] *A pressing together, compression.*

com-ptus, pta, ptum, adj. [cōm-o, "to adorn"] Of mode of speaking, *etc.*: *Embellished, elegant.*

con-cēdo, cessi, cessum, cēdĕre, v. a. [con (= cum), in "augmentative" force; cēdo, "to yield"] *To grant, concede.*

con-cĭl-ĭum, i, n. [for con-cal-ĭum; fr. con (= cum), "together:" root CAL, "to call"] *A meeting, council.*

con-cēnā-tĭo, tĭōnis, f. [con (= cum), "together;" coen(a)-o, "to sup"] *A supping together.*

cond-ĭcĭo, ĭcĭōnis, f. [con, "together;" dico, "to speak;" hence, terms of agreement] *Terms, manner.*

condī-tus, ta, tum, adj. [condĭ-o, "to season;" also, "to ornament"] *Seasoned, savoury.* Of style: *Ornamented, polished.*

con-do, dĭdi, dĭtum, dĕre, v. a. [con (= cum), "together;" do, "to put"] *To build.* Of fruits, corn: *To store up.*

confec-tĭo, tĭōnis, f. [for confac-tĭo; con, "together;" facio, "to do"] *A making, preparing,* the *composition* of a book.

con-fĕro, tŭli, (col-)lātum, ferre, v. a. [con (= cum), in "augmentative" force; fĕro, "to bear *or* bring"] Of a fault, *etc.*, as Object: *To attribute*; *to lay upon* some person or thing.

con-fĭcĭo, fēci, fectum, fĭcĕre, v. a. [for con-făcĭo; fr. con (= cum), in "augmentative force; făcĭo, "to make"] *To accomplish, complete; to weaken, disable.*

conglūtĭnā-tĭo, tĭōnis, f. [con-glūtĭn(a)-o, "to glue together"] *A gluing,* or *cementing together.*

con-glūtĭno, glūtĭnāvi, glūtĭnātum, glūtĭnāre, v. a. [con (= cum), "together;" glūtĭno, "to glue"] *To glue together; to join firmly together.*

con-grĕg-o, āvi, ātum, āre, v. a. [con (= cum), "together;" grex, grĕg-is, "a flock"] *To collect into a flock.*

conjunc-tĭo, tĭōnis, f. [for con-jung-tĭo; fr. conjung-o, "to join together"] *A connecting, union, uniting.*

con-jungo, junxi, junctum, jungĕre, v. a. [con [= cum), "together;" jungo, "to join"] *To join together, unite.*

cōnor, ātus sum, āri, v. dep. *To endeavour, attempt.*

conscĭent-ĭa, ĭae, f. [conscĭens, conscĭent-is, "being conscious"] *Consciousness.*

con-srcībo, scripsi, scriptum, scrībĕre, v. a. [con, "together;" scrībo, "to write"] *To draw up in writing, compose.*

con-sĕnesco, sĕnŭi, no sup., sĕnescĕre, v. n. [con (= cum), in "strengthening" force; sĕnesco, "to grow old"] *To grow,* or *become, old.*

con-sentĭo, sensi, sensum, sentīre, v. a. [con (= cum), "with;" sentĭo, "to think"] With Objective clause: *To agree that* something is, *etc.*

con-sēpĭo, no perf., septum, sēpīre, v. a. [con (= cum), in "augmentative" force; sēpĭo, "to hedge in"] *To hedge in,* or *enclose, wholly.*

con-sĕquor, sĕquūtus sum, sĕqui, v. dep. [con (= cum), in "augmentative" force; sĕquor, "to follow"] *To follow; to attain to.*

con-sĕro, sēvi, sĭtum *or* sătum, sĕrĕre, v. a. [con (= cum), in "strengthening" force; sĕro, "to sow *or* plant"] *To sow, plant.*

con-servo, servāvi, servātum, servāre, v. a. [con (= cum), in "augmentative" force; servo, "to preserve"] *To preserve wholly.* Of a promise, *etc.*: *To keep faithfully, observe religiously.* Of strength: *To maintain, retain.*

conses-sus, sūs, m. [for consed-sus; fr. consīd-o, "to sit down together"] *An assembly.*

con-sīdo, sēdi, sessum, sīdĕre, v. n. [con (= cum), "together;"

sīdo, "to sit down"] *To sit down together.*

consĭlĭum, i, n.: *Deliberation; plan, design; meeting* for deliberation [con, "together;" sed, "to sit"].

con-sisto, stĭti, stĭtum, sistĕre, v. n. [con (= cum), in "strengthening" force; sisto (neut.), "to place one's self," *etc.*] *To take up a position, stand; remain firm* or *unshaken.*

consĭ-tĭo, tĭōnis, f. [for consă-tĭo; fr. con, "together;" sero, "to sow"] *A sowing; a planting.*

consōlā-tĭo, tĭōnis, f. [consōl(a)-or, "to console"] *A consoling; consolation, comfort.*

con-sōlor, sōlātus sum, sōlāri, v. dep. [con (= cum), in "augmentative" force; sōlor, "to comfort"] *To comfort, to console.*

constans, tis, adj. [prop. pres. part. of consto] *Firm.*

constant-ĭa, iae, f. [constans, constant-is, "firm"] *Firmness, constancy.*

con-stĭtŭo, stĭtŭi, stĭtūtum, stĭtŭĕre, v. a. [for constătŭo; fr. con (= cum), in "augmentative" force; stătŭo, "to place"] *To erect; establish, institute; determine.*

con-sto, stĭti, stātum, stāre, v. n. [con (= cum), in "augmentative" force; sto, "to stand"] Of facts, reports, *etc.*: *To be established, evident*

con-strŭo, struxi, structum, strŭĕre, v. a. [con (= cum), in "intensive" force; strŭo, "to build"] *To build, make.*

consŭe-sco, vi, tum, scĕre, v. n. inch. [consŭē-o, "to be accustomed"] *To accustom one's self.*

consul, ŭlis, m. [con, "together;" root SED, "to sit," or SED, "to go"] *A consul*; one of the two chief magistrates of the Roman state, chosen annually after the expulsion of the kings.

consŭl-āris, āre, adj. [consul, "a consul"] *Of,* or *belonging to, a consul,* or *the consuls; consular.*

consŭl-ātus, ātūs, m. [id.] *The office of a consul; consulship.*

consŭlo, ŭi, tum, ĕre, v.a. With personal Object: *To consult, ask the opinion of.*

con-sūmo, sumpsi, sumptum, sūmĕre, v. a. [con (= cum), in "augmentative" force; sūmo, "to take"] Of time: *To spend, pass; bring to an end.*

con-surgo, surrexi, surrectum, surgĕre, v. n. [con (= cum), in "augmentative" force; surgo, "to rise"] *To rise, stand up.*

con-temno, tempsi, temptum, temnĕre, v. a. [con (= cum), in "augmentative" force; temno, "to despise"] *To despise greatly; to disdain.*

con-temp-lor, ātus sum, āri, v. dep. [con (= cum), denoting "completeness;" templ-um, "a place of observation"] *To view attentively, survey.*

contemptus, a, um: P. perf. pass. of contemno. *Despised, contemned.*

conten-tĭo, tĭōnis, f. [for contend-tĭo; fr. contend-o, "to contend"] *A contending, effort.*

conten-tus, ta, tum, adj. [contĭn-ĕo, "to restrain"] *Contented.*

contĭnent-ĭa, iae, f. [contĭnens, contĭnent-is, "moderate"] *Moderation.*

con-tĭnĕo, tĭnŭi, tentum, tĭnēre, v. n. [for con-tĕnĕo; fr. con (= cum), "together;" tĕnĕo, "to hold"] *To hold together; to comprise.*

con-tingo, tĭgi, tactum, tingĕre, v. a. and n. [for con-tango; fr. con (= cum), in "intensive" force; tango, "to touch"] Act.: *To take; to reach.* Neut.: *To happen* or *chance; come to pass.*

contra, adv. and prep. Adv.: *Against, on the contrary; on the other hand.* Prep. gov. acc.: *Against; contrary to.*

contrā-rĭus, rĭa, rĭum, adj. [contra, "over against"] *Opposed, contrary.*

con-vĕnĭo, vēni, ventum, vĕnīre, v. n. and a. [con (= cum), "together;" vĕnĭo, "to come"] Neut.: *To come together, assemble.* Act.:

To go to one in order to address him; *to meet.*

con vīv-ĭum, ii, n. [con (= cum), "together;" vīv-o, "to live"] *A feast, entertainment.*

cō-p-ĭa, ĭae, f. [contr. fr. cŏ-ŏp-ĭa; fr. co (= cum), in "augmentative" force; ops, ŏp-is, "means," *etc.*] *Abundance, plenty.* Plur.: *Resources; riches.*

cōpĭōs-e, adv. [cōpĭōs-us, "copious"] *Copiously, fully.*

cŏquo, coxi, coctum, cŏquĕre, v. a. [coc, "to cook;" hence] *To ripen, mature; harass, disturb* mentally.

corp-us, ŏris, n. [root CER or CRE, "to make"] *The body.*

cor-rŭo, rŭi, no sup., rŭĕre, v. n. [for con-rŭo; fr. con (= cum), "together;" rŭo, "to fall"] *To break down, fail.*

cŏtīdĭe [also written cottidie; quot, "as many as;" dies, "day"] *Daily.*

crē-ber, bra, brum, adj. [CRE, root of cre-sco, "to increase"] *Frequent, numerous, many a.*

crē-do, dĭdi, dĭtum, dĕre, v. n. *To believe, suppose.*

crēd-ūlus, ŭla, ŭlum, adj. [crēd-o, "to believe"] *Believing, credulous.*

crĕmo, āvi, ātum, āre, v. a. [root CAR, "to burn;" cp. carbo, "coal"] *To burn.*

crĕ-o, āvi, ātum, āre, v. a. [root CRE, "to make"] With second Acc.: *To make, create, appoint,* a person that which is denoted by the second Acc.

cresco, crēvi, crētum crescĕre, v. n. [see creo] *To increase, become greater* or *larger.*

crī-men, mĭnis [probably akin to cerno, "to separate"] *A charge, accusation; crime.*

crūd-ēlis, ēle, adj. [root CRU, "to be hard;" another form is CAR, see calx] *Cruel.*

crūd-ĭtas, ĭtātis, f. [crūd-us, in force of "undigested;" see crudelis] *Indigestion.*

crūd-us, a, um, adj. [see crudelis] Of fruits: *Unripe.*

culmus, i, m. [root CUL, "to stand up"] *A stalk, stem,* esp. of grain.

culp-a, ae, f. *A crime, fault.*

cul-tĭo, tĭōnis, f. [for coltĭo; fr. cōl-o, "to cultivate"] *A cultivating, tillage.*

cul-tūra, tūrae, f. [for col-tūra; fr. cŏl-o, "to cultivate"] *Cultivation* of the soil; *culture.*

cul-tus, tūs, m. [for col-tus; fr. cŏl-o, in force of "to revere, worship," *etc.*] *A revering; worship* paid to the gods.

cum, prep. gov. abl. *With*;—written after relative and personal pronouns; *e.g.* qui-buscum, secum, *etc.* [akin to Gr. ξύν σύν].

cū-nae, ārum, f. plur. [for cubnae; fr. cŭ-bo, "to lie down"] *A cradle.*

cunc-tor, tātus sum, tāri, v. dep. *To delay, linger, hesitate, doubt.*

cunctus, a, um (most frequently plur.) adj. [contr. fr. conjunctus or covinctus, hence joined or bound together] *All.*

cŭpĭd-e, adv. [cŭpĭd-us, "eager"] *Eagerly.*

cŭpĭd-ĭtas, ĭtātis, f. [id.] *Longing, desire, eagerness; cupidity, avarice.*

cŭp-ĭdus, ĭda, ĭdum, adj. [cŭp-ĭo, "to desire"] *Desirous of, eager for.*

cŭp-ĭo, īvi *or* ĭi, ĭtum, ĕre, v. a. [CUP, "to desire"] *To long,* or *wish, for.* In a bad sense: *To covet.*

cu-r (anciently **quo-r**), adv. [contracted, acc. to some, fr. quare (= quā re); acc. to others, fr. cui rei] Interrog.: *For what reason? wherefore?* Rel.: *For which reason, wherefore.*

cūr-a, ae, f. [for caer-a; fr. caer-o, old form of quaer-o, "to seek"] *Care, anxiety.*

cūrĭa, ae, f. [root CUR, "strong;" hence, a collection of the strong; cp. Quirites; κοίρανος] *The Senate-house; the Senate.*

cūr-o, āvi, ātum, āre, v. a. [cūr a, "care"] *To care for; to be solicitous for* or *about; to heal.*

curr-ĭcŭlum, icŭli, n. [curr-o, "to run"] *A race-course.*

cur-so, sāvi, sātum, sāre, v. n. intens. [for curr-so; fr. curr-o, "to run"] *To run hither and thither.*

cur-sus, sūs, m. [for curr-sus; fr. curr-o, "to run"] Of a horse: *The course.* Of life: *The course, progress.*

D.

damno, āvi, ātum, āre, v. a. *To condemn.*

dē, prep. gov. abl.: Of place, *etc.*: *From, away from; out of.* Of origin: *Of, from; about, respecting.*

dē-bĕo, bŭi, bĭtum, bēre, v. a. [contr. fr. dē hăbĕo; fr. dē, "from;" hăbĕo, "to have"] *To owe.* With Inf.: (I, you, *etc.*) *ought to* do.

dē-cēdo, cessi, cessum, cēdĕre, v. n. [dē, "away;" cēdo, "to go"] *To go away; to go out of the way* for one.

dĕc-em, num. adj. plur. indecl. *Ten.* As Subst.: **dĕc-em**, m. *Ten men, ten persons, ten* [akin to Gr. δεκ-α.]

dĕc-et, ŭit, no sup., ēre, v. n. (only in third person, and never with personal subject) [root DIC, "to esteem"] *Is,* etc., *becoming,* or *proper.*

dē-cĭdo, cĭdi, no sup., cĭdĕre, v. n. [for dē-cădo; fr. dē, "down;" cădo, "to fall"] *To fall down.*

dē-clāro, clārāvi, clārātum, clārāre, v. a. [dē, denoting "completely;" clāro, "to make clear"] *To manifest, declare.*

dĕcŏr-o, āvi, ātum, āre, v. a. [see decet] *To ornament, decorate.*

dĕcōr-us, a, um, adj. [dĕcor, dĕcōr-is, "that which is seemly"] *Becoming, suitable, decorous.*

dē-curro, curri *or* cŭcurri, cursum, currĕre, v. a. [dē, "down;" curro, "to run"] With cognate Acc.: *To run through.*

dē-decus, dĕcŏris, n. [dē, in "negative" force; dĕcus, "honour"] *Dishonour, infamy, a wicked* or *vicious act.*

dē-do, dĭdi, dĭtum, dĕre, v. a. [dē, "away from;" do, "to put"] *To give up, surrender; to devote,* or *give up.*

dēdūco, duxi, ductum, dūcĕre, v. a. [dē, "away;" dūco, "to lead"] *To lead away; to lead out, conduct* a person.

dēfec-tĭo, tiōnis, f. [for dēfac-tio; fr. dēficio, "to fail"] *A failing; a falling off* or *away.* Of the heavenly bodies: *An eclipse.*

dē-fendo, fendi, fensum, fendĕre, v. a. [dē, "away from;" obsol. fendo, "to beat *or* strike"] *To ward off, defend; to defend* a suit in court.

dē-fĕtīgātĭo, ōnis, f. [dē, "strengthening" force; fatigo, "to tire out"] *A tiring; wearying.*

dē-fĭcĭo, fēci, fectum, fĭcĕre, v. n. [for dē-făcio; fr. dē, "away from;" făcio, "to make"] *To fail, be wanting.*

dē-go, gi, no sup. gĕre, v. a. [contr. fr. dē-ăgo; fr. dē, in "strengthening" force; ăgo, (of time) "to spend"] Of time: *To spend, pass.*

dĕ-inde, (abbrev. **dein**), adv. [dē, "from;" inde, "thence"] Of succession: *Afterwards, next in order, after that.* Of time: *In the next place, after that.*

dēlectā-tĭo, tiōnis, f. [dē-lect-(a)-o, "to delight"] *A delighting; delight.*

dēle-cto, tāvi, tātum, tāre, v. a. intens. [de, "from;" root LAC, "to draw"] *To delight, please.*

dē-lībo, lībāvi, lībātum, lībāre, v. a. [dē, "away;" lībo, "to take;" root LIB; other forms of the root are RI, LI, as rivus, litus. The fundamental meaning of the root is to "melt," then "to flow" *or* "adhere to"] *To cull, gather.*

dēlīrā-tĭo, tiōnis, f. [dēlīr(a)-o, "to depart from a straight furrow;" hence, "to deviate from a straight line;" hence, "to be crazy"] *Craziness, folly, madness.*

dē-mens, mentis, adj. [dē, in "negative" force; mens, "mind"] *Out of one's mind, mad.*

dē-mergo, mersi, mersum, mergĕre, v. a. [dē, "down;" mergo, "to plunge, *or* dip"] *To plunge down* in figurative force.

dē-mĕto, messŭi, messum, mĕtĕre, v. a. [dē, "down;" mĕto, "to mow"] *To mow, reap.*

dē-monstro, monstrāvi, monstrātum, monstrāre, v. a. [dē, in "augmentative" force; monstro, "to show"] *To show, point out.*

dēnĭ-que, adv. [for dein-que; fr. dein, "then;" que, "and"] *At last; in short, at least.*

dē-nuntĭo, nuntĭāvi, nuntĭātum, nuntĭāre, v. a. [dē, "from;" nuntĭo, "to send a message"] Of war as Object: *To declare.*

dē-plōro, plōrāvi, plōrātum, plōrāre, v.a. and n. [dē, in "augmentative" force; plōro, "to bewail"] Act.: *To weep bitterly for; lament, deplore.* Neut.: *To weep, complain.*

dē-porto, portāvi, portātum, portāre, v. a. [dē, "away," porto, "to carry"] *To acquire, obtain.*

dē-prĭmo, pressi, pressum, prĭmĕre, v. a. [for dē-prĕmo; fr. dē, "down;" prĕmo, "to press"] *To press, weigh,* or *sink down.*

dē-pugno, pugnāvi, pugnātum, pugnāre, v. a. [dē, in "intensive" force; pugno, "to fight"] *To fight eagerly, to fight to the last.*

dē-pŭto, pŭtāvi, pŭtātum, pŭtāre, v. a. [dē, in "strengthening" force; pŭto, "to think"] With second Acc.: *To think, deem, consider* an object that which is denoted by the second Acc.

dē-scendo, scendi, scensum, scendĕre, v. n. [for dē-scando; fr. dē, "down;" scando, "to climb"] *To come,* or *go, down; to dismount.*

dē-scrībo, scripsi, scriptum, scrībĕre, v. a. [dē, "down;" scrībo, "to write"] *To delineate, sketch; to represent.*

dēscrip-tĭō, tĭōnis, [for dēscrib-tĭo; fr. dēscrībo, "to arrange"] *An arranging; order.*

dē-sĕro, sĕrŭi, sertum, sĕrĕre, v. a. [dē, in "negative" force; sĕro, "to join"] *To forsake, desert.*

dēsīdĕrā-tĭo, tĭōnis, f. [for dēsīdĕr(a)-o, "to long earnestly for"] *A longing earnestly* for something.

dēsīdĕr-ĭum, i. n. [dēsīdĕr-o, "to long for"] *A longing,* or *ardent desire* for something not possessed; *grief,* or *regret.* for the loss or absence of some psrson or thing.

dē-sīd-ĕro, ĕrāvi. ĕrātum, ĕrāre, v. a. *To long for,* something not possessed; *to miss, to regret the want of* [dē, in intensive force; root SID, akin to εἴδ-ω, "to look at."]

dē-sĭno, sīvi *or* sĭi, sĭtum, sĭnĕre, v. a. [dē, "away;" sino (in literal force), "to put"] *To leave off* or *give over; to cease.*

dē-sĭpĭo, no perf. nor sup., sĭpĕre, v. n. [for dē-săpĭo; fr. dē, in "negative" force; săpĭo, "to be wise"] *To be unwise, to be void of understanding, to act foolishly.*

dē-spĭcĭo, spexi, spectum, spĭcĕre, v. a. [for dē-spĕcĭo; fr. dē, "down upon;" spĕcĭo, "to look"] *To look down upon, despise.*

dē-strŭo, struxi, structum, strŭĕre, v. a. [dē, denoting "removal" of the force of the word to which it is prefixed; strŭo, "to build"] *To pull,* or *tear, down* that which is built.

dē-sūdo, sūdāvi, sūdātum, sūdāre, v. n. [dē, in "intensive" force; sūdo, "to sweat"] *To fatigue,* or *exert, one's self,* etc., *greatly.*

dētestā-bĭlis, bĭle, adj. [dētest(a)-or, "to detest"] *To be detestable, abominable.*

dĕus, i. m. [root DIV, "to be bright"] *A god, deity.*

dēversōrĭum, i.; see dēversōrius.

dēversōr-ĭus, ĭa, ĭum, adj. [dēversor, "one who lodges" anywhere] *For lodging in.* As Subst.: **dē-versōrĭum**, i, n. *A lodging; an inn.*

dē-vinco, vīci, victum, vincĕre, v. a. [dē, in "intensive" force; vinco, "to conquer"] *To conquer utterly; to vanquish.*

dē-vŏvĕo, vōvi, vōtum, vŏvēre, v. a. [dē, "away from;" vŏvĕo, "to vow"] *To vow,* or *devote,* to a deity.

dīco, dixi, dictum, dīcĕre, v. a.: [root, DIC, "to point out"]. *To say, speak, mention, assert; to call* an object something.

dictā-tor, tōris, m. [dict(a)-o, in force of "to order," hence one who orders]. *A dictator;* a supreme magistrate elected by the Romans only in times of emergency. His power lasted for six months, and during its continuance was absolute.

dĭ-es, ēi, m. (in sing. sometimes f.) [root DIV, "to be bright"] *A day.*

dif-fĕro, distŭli, dīlātum, differre, v. a. [for dis-fĕro; fr. dis, "apart;" fĕro, "to carry"] *To put off, delay, defer.*

dif-fĭcĭlis, fĭcĭle, adj. [for dis-făcilis; fr. dis, in "negative" force; făcilis, "easy"] *Difficult; morose, surly.*

dif-findo, fĭdi, fissum, findĕre, v. a. [for dis-findo; fr. dis, "asunder;" findo, "to cleave"] *To cleave asunder.*

dign-e, adv. [dign-us, "worthy"] *In a worthy manner, worthily.*

dign-ĭtas, ĭtātis, f. [dign-us, "worthy"] *Dignity, rank, honour.*

dig-nus, na, num, adj. [root DIC, "to point out;" hence "the one pointed out"] *Worthy* or *deserving of.*

dīgres-sus, sūs, m. [for dīgred-sus; fr. dīgrĕd-ior, "to depart"] *A departure, going away.*

dīlĭgen-ter, adv. [for dīligent-ter; fr. dīligens, dīligent-is, "diligent"] *Diligently, studiously.*

dīlĭgent-ĭa, ĭae, f. [dīligens, dīligent-is, "diligent"] *Carefulness, earnestness.*

dī-lĭgo, lexi, lectum, lĭgĕre, v. a. [for dī-lĕgo; fr. dī (= dis), "apart;" lĕgo, "to choose"] *To value,* or *esteem, highly; to love.*

dī-mētĭor, mensus sum, mētīri, v. dep. [dī (= dis), "apart;" mētior, "to measure"] *To measure out.*

dī-rĭgo, rexi, rectum, rĭgĕre, v. a. [for dī-rĕgo; fr. dī (= dis), in "strengthening" force; rĕgo, "to keep, *or* put, straight"] *To set in a straight line, arrange.*

dīr-ĭtas, ĭtātis, f. [dīr-us, "dreadful dire"] Of character: *Fierceness, cruelty.*

dis-cēdo, cessi, cessum, cēdĕre, v. a. [dis, "apart;" cēdo, "to go"] *To go away, depart, withdraw.*

disces-sus, sūs, m. [for disced-sus; fr. discēd-o, "to go asunder"] *Separation, removal.*

discipl-īna, īnae, f. [for discĭpŭl-īna; fr. discĭpŭl-us, "a scholar, learner"] *Instruction; learning; discipline.*

disco, dĭdĭci, no sup., discĕre, v. a. [root DIC, "to show," or "point out"] *To learn.*

discrībo, scripsi, scriptum, scrībĕre, v. a. [di, "apart;" scribo, "to write"] *To arrange.*

discriptĭo, ōnis, f. [see discribo] *An arrangement, allotment.*

dĭsertus, a, um, adj. *Skilful in speaking; fluent, eloquent.*

dis-par, păris, adj. [dis, in "negative" force, like English "un-;" par, "equal"] *Unlike, dissimilar, different.*

dispŭtā-tĭo, tiōnis, f. [dis-pŭt(a)-o, "to weigh well in one's mind;" hence, "to argue," *etc.*] *The arguing* a disputed point; *discussion, dispute.*

dis-pŭto, pŭtāvi, pŭtātum, pŭtāre, v. n. [dis, "much;" pŭto, "to think about"] *To debate, dispute.*

dis-sĕro, sĕrŭi, sertum, sĕrĕre, v. a. [dis, in "strengthening" force; sĕro, in force of "to connect, interweave; hence, "to connect" mentally] *To discuss, treat of, argue about,* a matter, *etc.*

dis-sĭmĭlis, sĭmĭle, adj. [dis, in "negative" force; sĭmĭlis, "like"] *Unlike, dissimilar.*

dissŏlūtus, a, um: adj. [properly perf. pass. of dissolvo]. Of persons: *Licentious, dissolute.*

dis-solvo, sŏlvi, sŏlūtum, solvĕre, v. a. [dis, "apart;" solvo, "to loosen"] *To disunite, separate, dissolve.*

dĭu, adv. [old abl. form of obsol. dius = dies, "a day"] *For a long time, long.*

dĭ-urnus, urna, urnum, adj. [dĭ-es, "day"] *Of, or belonging to, the day; daily.*

dĭūturn-ĭtas, ĭtātis, f. [dĭūturn-us, "of long duration"] *Long duration* or *continuance; length.*

dĭū turnus, turna, turnum, adj. [dĭu, "for a long time"] *Of long duration, prolonged.*

dĭ-vello, velli, vulsum, vell-ĕre, v. a. [dī (= dis), "a-sunder;" vello, "to pluck"] *To pluck,* or *tear asunder.*

dĭ-vĭdo, vīsi, vīsum, vĭdĕre, v. a. [di (= dis), "asunder;" root VID, "to part"] *To separate, divide; apportion.*

dīvīn-e, adv. [dīvīn-us, "divine;" also, "admirable"] *Divinely; admirably.*

dīvīn-ĭtas, ĭtātis, f. [id.] *Divinity; divine nature, excellence.*

dīvīn-o, āvi, ātum, āre, v. a. [dīvīn-us, "inspired"] *To forebode, foresee.*

dīv-īnus, īna, īnum, adj. [dīvus, "a deity"] *Divine; divinely inspired; admirable, excellent.*

do, dĕdi, dătum, dăre, v. a. [DA, "to give"] *To give, present; to assign.*

dŏc-ĕo, ŭi, tum, ēre, v. a. [akin to dīc-o, "to say"] *To teach, instruct.* Of a drama or play as Object, and of the author as Subject: *To produce,* or *exhibit* on the stage.

doctr-īna, īnae, f. [contr. fr. doctōr-īna; fr. doctor, doctōr-is, "a teacher"] *Learning.*

doc-tus, ta, tum, adj. [dŏc-ĕo, "to teach"] *Learned.*

dŏl-ĕo, ŭi, ĭtum, ēre, v. n. *To grieve, mourn.*

dŏmes-tĭcus, tĭca, tĭcum, adj. [prob. for dŏmus-tĭcus; fr. dŏmus, "a house;" hence, "one's country, or home"] *Domestic, of one's own country.*

dŏm-ĭ-cĭl-ĭum, i, n. [for dŏm-ĭ-cŭl-ĭum; fr. dŏm-us, "abode;" (i) connecting vowel; root CUL = καλ, in καλ-ύπτω, "to conceal"] *A habitation, dwelling, domicile.*

dŏmĭn-or, ātus sum, āri, v. dep. [dŏmĭn-us, in force of "a ruler"] *To rule, bear sway, have dominion.*

dŏm-ĭnus, ĭni, m. [either fr. dŏm-us, and so, "One pertaining to the house;" or, rather, fr. dŏm-o, "to subdue," and so, "The subduer," *etc.*] *Master, ruler, lord.*

dŏmus, i and ūs, f. [DOM, "to build"] *A dwelling, abode, house, home.*—**dŏmi**, *At home, in one's house; native place, one's own land* or *country.*

dō-num, ni, n. [for dā-num; fr. do, "to give;" through root DA] *A gift, present.*

dormĭens, ntis; part. pres. of dormĭo. As Subst. m. *A sleeper.*

dormĭo, īvi *or* ĭi, ītum, īre, v. n. *To sleep* [root DORM, "to sleep"].

dŭb-ĭto, ĭtāvi, ĭtātum, ĭtāre, v. n intens. [According to some: duhibito, a freq; fr. duhibeo; duo, habeo; *i. e.* "to move in two ways;" hence, "to waver"] *To hesitate, doubt, be in doubt; to be irresolute, to hesitate.*

dŭb-ĭus, ĭa, ĭum, adj. [See dubito] *Doubtful, uncertain.*

dūco, duxi, ductum, dūcĕre, [DUC, "to lead"] v. a. *To lead,* in the fullest sense of the term.

dulc-esco, ŭi, no sup., escĕre, v. n. [dulc-is, "sweet" to the taste] *To grow,* or *become, sweet* to the taste.

dulc-is, e, adj. [perhaps from *gulcis,* by dissimilation: cp. γλυκύς] As opposed to ămārus, "bitter:" *Sweet* to the taste; *delightful, agreeable.* Of persons or things: *Dear, beloved.*

dum, adv. [akin to dĭu, old abl. of dies] *While, while that.* As a restrictive particle: *Provided that; as long as; until that, until.*

dŭo, ae, o, num. adj. plur. *Two.* As Subst.: *Two persons* [Gr. δύο].

dux, dŭcis, comm. gen. [for duc-s; fr. dūc-o, "to lead"] *A leader, conductor; a general, commander.*

E.

ē; see ex.

ec quis, quid, pron. interrog [ec = ce, inseparable demonstrative and strengthening particle; quis, quid, "any one, any thing"] *Any one? any body? any thing?*

edĕpol, adv. [lengthened form of pol] *By Pollux.*

ef fĕro, extŭli, ēlātum, efferre, v. a. irreg. [for ex-fĕro; fr. ex, "out;" fĕro, "to bear"] *To bring forth, yield.* Pass: *To be carried out of one's self, to be transported.*

ef-fēt-us, a, um. adj. [ex. in "strengthening" force: feto, "to produce"] *Exhausted.*

ef-fĭcĭo, fēci, fectum, fĭcĕre v. a. [for ex-făcĭo; fr. ex, "out;" făcio, "to make"] With double Acc.: *To render* something, or *make* something to be, that which is denoted by the second Acc.

ef-flŭo, fluxi, fluxum, flŭĕre, v. n. [for ex-flŭo; fr. ex, "out *or* forth;" flŭo, "to flow"] Of time: *To depart, disappear.*

effrēnāt-e, adv. [effrēnāt-us, "unbridled;" hence, "unrestrained"] *Unrestrainedly; in an unrestrained* or *uncurbed way.*

ef-fŭgĭo, fūgi, fŭgĭtum, fŭg-ĕre, v. a. [for ex-fŭgĭo; fr. ex, "out;" fŭgio, "to flee"] *To flee from, take flight from; avoid, shun.*

ĕg-ĕo, ŭi, no sup., ēre, v. n. [from the Aryan root AGH, "to need;" cp. ἀχὴν, "poor"] *To be without; to be devoid of* or *lacking in.*

ĕgo, Gen. mĕi, (plur. **nos**) pers. pron. *I* [akin to Gr. ἐγώ.]

ē-jĭcĭo, jēci, jectum, jĭcĕre, v. a. [for ē-jăcĭo; fr. ē (= ex), "out;" jăcio, "to cast"] *To cast* or *throw out; expel.*

ē-lābor, lapsus sum, lābi, v. dep. [ē (= ex), "out;" lābor, "to glide"] *To slip off* or *away; to escape.*

ē-lăbōro, lăbōrāvi, lăbōrātum, lăbōrāre, v. n. [ē (= ex), "exceedingly;" lăbōro, "to labour"] *To labour greatly, to take great pains.*

ēlĕgan-ter, adv. [for ēlĕg-ant-ter: fr. ēlĕgans, ēlĕgant-is, "elegant"] *Elegantly, tastefully, gracefully.*

ĕlĕphant-us, i, m. *An elephant* [Gr. ἐλέφας ἐλέφαντος].

ē-lĭcĭo, lĭcŭi, lĭcĭtum, lĭcĕre, v.a. [ē (= ex), "out;" lăcio, "to entice;" see delecto] *To entice out; to draw forth* or *out.*

ē-lŏg-ĭum, i, n. [ē (= ex), in "diminishing" force; lŏgus, "a word"] *An inscription* on a tomb.

e-mancĭpo, mancĭpāvi, mancĭpātum, mancĭpāre, v. a. [ē (= ex), "out of;" mancĭpo, "to make over as property" by the act of *mancipium* or purchase] *To give up* or *over; to surrender.*

ē-mĕrĕo, mĕrŭi, mĕrĭtum, mĕrēre, v. a. [ē (= ex), "entirely;" mĕrĕo, "to deserve"] Military term: *To serve out, complete,* one's time of service.

ē-mergo, mersi, mersum. mergĕre, v. n. [ē (= ex), "out *or* forth;" mergo, "to plunge"] *To come forth, emerge.*

ē-mĭn-us, adv. [for ē-măn-us; fr. ē (= ex), "away from;" măn-us, "the hand"] *At a distance; from a distance.*

ē-mŏrĭor, mortŭus sum, mŏri, v. dep. [ē (= ex), in "augmentative" force; mŏrĭor "to die"] *To die quite* or *utterly; decease.*

ē-nerv-o, āvi, ātum, āre, v. a. [ē (= ex), "out;" nervus, "a nerve or sinew"] *To weaken, enervate.*

ĕnim, conj. *For.*

ē-nŭmĕro, nŭmĕrāvi, nŭmĕrātum, nŭmĕrāre, v. a. [ē (= ex), in "strengthening" force; nŭmĕro, "to reckon"] *To reckon,* or *count, up; relate.*

ĕo, adv. [prob. for eom (= eum), old acc. sing. masc. of pron. is, "this, that"] Of place: *To that place, thither, there.* Of amount or degree: *To such an amount* or *degree; to that extent,* etc. Of cause or reason: Referring to what precedes: *On that account, therefore.* Referring to what follows: *For this reason, on the following account.*

ĕpŭlae, ārum, f. plur. *A feast, banquet.*

ĕpŭl-āris, āre, adj [ĕpŭl-ae, "a feast"] *of,* or *belonging to, a feast* or *banquet.*

ĕpŭl-or, ātus sum, āri, v. dep. [id.] *To give a feast* or *entertainment; to feast.*

ĕqu-ĕ-s, ĭtis, m. [for equ-i-(t)s; fr. ĕqu-us; I, root of ĕo, "to go"] *A horseman;* Plur.: *Cavalry.*

ĕ-quĭdem, adv. [e = demonstrative particle ce; quĭdem, "indeed"] *Indeed, truly.*

ĕqu-us, i, m. [root AC, "swift" or "sharp"] *A horse.*

errāt-ĭcus, ĭca, ĭcum, adj [errātus, "a wandering about"] *Wandering about* or *hither and thither; erratic.*

ērectus, a, um: part. perf. pass. of ērĭgo: *Set up, upright.*

erga, prep. gov. acc. [akin to vergo, "to bend"] *Towards.*

ergo, adv. [id.] *Therefore.*

ē-rĭgo, rexi, rectum, rĭgĕre, v. a. [for ē-rĕgo; fr. ē (= ex), "out of;" rĕgo, "to make straight"] *To lift up, raise.*

erro, āvi, ātum, āre, v. n. [perhaps for *erso*, from root ARS, a lengthened form of AR, "to move"] *To wander, to mistake, err.*

err-or, ōris, m. [err-o, "to wander"] *Error, mistake.*

ērŭdĭt-e, adverb [ērŭdĭt-us, "learned"] *In a learned way* or *manner; learnedly, eruditely.*

e-sca, scae, f. [for ed-sca; fr. ĕd-o, "to eat"] *Food.*

et, conj.: *And:* et . . . et, *both . . . and:* et . . . et . . . et, *both . . . and . . . and; also, too; even.*

ĕt-ĕnim, conj. *For.*

ĕtĭam, conj.: *Also, too; even* [akin to et].

et-si, conj. [et, "even;" si, "if"] *Even if, although.*

ē-vādo, vāsi, vāsum, vādĕre, v. n. [ē (= ex), "out;" vādo, "to go"] *To go out,* or *forth*

ē-vello, velli and vulsi, vulsum, vellĕre, v. a. [ē (= ex), "out;" vello, "to pluck"] *To pluck out; to pluck* or *tear off.*

ē-vĕnĭo, vēni, ventum, vĕnīre, v. n. [ē (= ex), "out;" vĕnĭo, "to come"] *To turn out, happen, take place.*

ēver-sĭo, sĭōnis, f. [for ēvert-sĭo; fr. ēvert-o, "to overthrow"] *An overthrowing, destruction.*

ex (ē), prep. gov. abl.: *From, away from, out of, of; directly after; out of* a number, or the material of which a thing is made [Gr. ἐξ].

ex-ā-men, mĭnis, n. [for ex-agmen; fr. ex, "out of;" ăg-o, "to put in motion"] Of bees: *A swarm.*

excell-ens, entis, adj. [excell-o, "to excel"] *Distinguished, excellent.*

ex-cĭpĭo, cēpi, ceptum, cĭpĕre, v. a. [for ex-căpĭo; fr. ex, "from;" căpĭo, "to take"] *To receive.* In regard to time: *To prolong, continue.*

excīsus, a, um; part perf. pass. see exscindo.

excĭ-to, tāvi, tātum, tāre, v. a. intens. [excĭ-o, "to call forth"] *To produce; to excite, rouse up.*

excur-sĭo, sĭōnis, f. [for excurr-sĭo; fr. excurr-o, "to run out;" hence, "to sally forth"] *A sally; an attack.*

excūsā-tĭo, tĭōnis, f. [excūs(a)-o, "to excuse"] *An excusing; an excuse.*

exemplum, i, n. *An example,* in the widest acceptation: *a pattern.*

ex-ĕo, īvi *or* ĭi, ĭtum, īre, v. n. irreg. [ex, "out *or* forth;" ĕo, "to go"] *To go out,* or *forth, from.*

ex-ercĕo, ercŭi, ercĭtum, ercēre, v. a. [for ex-arcĕo; fr. ex, "out;" arcĕo, "to enclose"] *To practise, exercise.*

exercĭtā-tĭo, tĭōnis, f. [exercĭt(a)-o, "to exercise"] *Exercise.*

ex haurĭo, hausi, haustum, haurīre, v. a. [ex, "out;" haurĭo, "to draw" water, *etc.*] *To empty by drawing.*

exĭgŭus, a, um, adj. [ex, "intensive;" egeo, "to be in want"]

Small, little, whether in size or quantity. Of time: *Short, little.*

ex-istĭmo, istĭmāvi, istĭmātum, istĭmāre, v. a. [for ex-aestĭmo; fr. ex, "without force;" aestĭmo, "to think"] *To think, suppose, consider.*

ex-ōro, ōrāvi, ōrātum, ōrāre, v. a. [ex, "effectually;" ōro, "to entreat"] *To prevail upon, to persuade* by entreaty.

ex-pĕrior, pertus sum, pĕrīri, v. dep [ex, "thoroughly;" obsol. pĕrior, "to go *or* pass through;" hence, "to try"] *To try, prove; to find,* or *know, by experience.*

ex-plĕo, plēvi, plētum, plēre, v. a. [ex, in "intensive" force; plĕo, "to fill"] *To satisfy, appease, sate,* a longing or one who longs.

ex-plĭco, plĭcāvi and plĭcŭi, plĭcātum and plĭcĭtum, plĭcāre, v. a. [ex, "out;" plĭco, "to fold"] Of an opinion, *etc.: To unfold, set forth, declare.*

ex-plōro, plōrāvi, plōrātum, plōrāre, v. a. [ex, in "intensive" force; plōro, "to call out"] *To search out, seek to discover, ascertain.*

expugnā-tĭo, tĭōnis, f. [expugn(a)-o, "to storm, capture, carry" a town, *etc.*] *A storming, carrying,* of a town.

ex-scindo, ĕre. Perf. and sup. supplied by excĭdo. *To raze; destroy.*

ex-sĕquor, sĕquūtus sum, sĕqui, v. dep. [ex, denoting "to the end *or* close;" sĕquor, "to follow"] *To follow up, execute, accomplish.*

ex-sisto, stĭti, stĭtum, sistĕre, v. n. [ex, "out *or* forth;" sisto, (neut.) "to stand"] *To come forth; to spring, proceed.*

ex-pecto, spectāvi, spectātum, spectāre, v. a. [ex, "very much;" specto, "to look out"] *To expect.*

ex-stinguo, stinxi, stinctum, stinguĕre, v. a. [ex, "without force;" stinguo, "to extinguish"] *To extinguish, put out; to destroy.*

ex-sto, no perf. nor sup., stāre, v. n. [ex, "out or forth;" sto, "to stand"] *To be extant, to exist, to be.*

ex-strŭo, struxi, structum, strŭĕre, v. a. [ex, in "intensive" force; strŭo, "to pile, *or* heap, up"] *To pile,* or *heap, up thoroughly; to supply amply.*

exsul-to, tāvi, tātum, tāre, v. n. intens. [for exsal-to; fr. exsĭlio, "to leap up," ex, "out of;" root SAL, "to leap"] *To rejoice exceedingly, to exult.*

ex-tĕr (-terus), tĕra, tĕrum, adj. [ex, "out"] *On the outside, outward.*

exter-nus, na, num, adj. [extĕr, "outward, external"] *Foreign* As Subst.: **externa**, ōrum, n. plur. *Foreign matters.*

ex-tĭmesco, tĭmŭi, no sup., tĭmescĕre, v. a. [ex, in "intensive" force; tĭmesco, "to fear"] *To fear greatly, be terrified at.*

ex-torquĕo, torsi, tortum, torquĕre, v. a. [ex, "out;" torquĕo, "to twist"] Mentally: *To wrest away* from one.

F.

fā-bŭlā, bŭlae, f. [f(a)-or, "to speak"] *A narrative, tale; drama, play.*

făcĭl-e, adv. [făcĭl-is, "easy"] *Easily, without trouble; agreeably well.*

făc-ĭnus, ĭnŏris, n [făc-ĭo, "to do"] In a bad sense; *A bad* or *evil deed; a crime*

făcĭo, fēci, factum, făcĕre, v. a. [FAC, "to make"] *To make,* in the widest acceptation of the word. In pass. constr. with Nom. of complement: *To be made,* or *become, something.*

fac-tum, ti, n. [făcĭo, "to do"] *A work. deed.*

faenus, ŏris, n. [root FE, "to grow"] *Gain, profit.*

fal-sus, sa, sum, adj. [for fall-sus; fr. fall-o, "to deceive"] *Untrue, false.* As Subst.: **a. falsum**, i, n. *That which is false, falsehood.*

fāma, re, f. [root FA, "to say," or "make clear"] *Report, rumour reputation, renown.*

fămĭlĭ-āris, āre. adj. [fămĭlĭ-a, "a family"] *Of,* or *belonging to, a family:*—res familiaris, *(effects per-*

taining to a family; i. e.) *property, intimate, friendly, on good terms.*

fē-cundus, cunda, cundum, adj. [root FE, "to grow"] *Fertile, fruitful.*

fĕre, adv. *Nearly, almost, for the most part.*

fĕr-ĭo, no perf. nor sup., īre, v.a. *To strike, to slay.*

fĕro, tŭli, lātum, ferre, v. a. [roots are FER, TUL. The second root has also the forms TOL and TLA or TAL. The supine *latum* = *tlat·m* is derived from this latter root] *To bear, carry, bring*, whether actually or figuratively; *report, relate, make known.*

fĕrōc-ĭtas, ītātis, f. [fĕrox, fĕrōc-is, "bold"] *Boldness, courage.*

fer-rum, ri, n.: *Iron*; *an iron implement* of any kind.

ferv-or, ōris, m. [ferv-ĕo, "to be hot"] *Vehemence, ardour, fervour.*

fibra, ae, f. *A fibre, filament*, of a plant.

fīcus, i and ūs, f. *A fig.*

fīd-es, ĕi (in the quotation fr Ennius, the Gen. is fīdēı), f. [fīd-o, "to trust"] *Trust, belief*; *promise, a pledge.*

fĭdes, is, f. *A stringed instrument*; *a lyre.*

fīgo, fixi, fixum, fīgĕre, v. a. [fig, "to fix"] *To fix* or *fasten.*

fīlĭa, ae, f. [akin to fīlĭus] *A daughter.*

fīlĭus, i, m. [root FE, "to grow" or "be"] *A son.*

fingo, finxi, fictum, fingĕre, v. a. [root FIG, "to fix" or "form"] Mentally: *To imagine, suppose, think.*

fī-nis, nis, m. [prob. for fidnis; fr. FID, root of find-o] *An end, termination.*

flāgĭtĭ-ōsus, ōsa, ōsum, adj. [flāgĭtĭ-um, "a disgraceful act"] *Very shameful.*

flāgĭt-ĭum, i, n. [flāgĭt-o, "to demand;" hence, "to ask some bad thing"] *A disgraceful, infamous act.*

flag-ro, rāvi, rātum, rāre, v. n. [flag, "to burn"] Mentally: *To burn, glow*; *to be stirred.*

flam-ma, mae, f. [= flag-ma, see flagro] *A flame.*

flecto, flexi, flexum, flectĕre, v. a. [root FLEC, "to bend"] *To bend, turn, turn round.*

flē-tus, tūs, m. [flĕ-o, "to weep." The root appears in its forms FLA, FLO, FLU, FLE, and means, "to overflow, blow, swell or flow"] *A weeping*; *tears.*

flōrens, ntis: part. pres. of flōrĕo. *Flourishing*; *in*, or *at, its, prime.*

flōr-ĕo, ŭi no sup., ēre, v. n. [flos, flōr-is, "a flower"] *To be in a flourishing condition*; *to be distinguished.*

flōs, flōris, m. [see fletus] *A flower.*

flūo, fluxi, fluxum, flŭĕre, v. n. [see fletus] *To flow.*

fŏcus, i, m. *A fire-place, hearth.*

foed-us, ĕris, n. [for fid-us; fr. fid-o, "to trust"] *A league, treaty, compact.*

fŏre, fut. inf. of sum.

for-s, tis, f. [probably for fer-s; fr. fĕr-o] *Chance, casualty.* Adverbial expression: Forte (abl.), *By chance* or *accident*; *perchance.*

fort-as-se, adv. [for fort-an-se; fr. fort-e, "by chance;" an, "whether;" sit, "it be"] *Perhaps, perchance.*

forte; see fors.

for-tis, te, adj. [FOR or FIR, "to support"] *Strong, daring, brave.*

fort-ĭter, adv. [fort-is, "brave"] *Bravely, with courage* or *bravery.*

fort-ūna, ūnae, f. [fors, fort-is, "chance"] *Fortune*, whether good or bad.

fortūnā-tus, ta, tum, adj. [fortūn(a) o, "to make fortunate"] *Happy, fortunate.*

fŏr-us, i, m. [akin to root; PER, POR, "to go through;" cp. πόρος] *A gangway* of a ship.

fos-sĭo, siōnis, f. [for fod-sio ; fr. fŏd-io, "to dig"] *A digging.*

frăg ilis, ile, adj. [frango, "to break," root FRAG] *Perishable, frail.*

frango, frēgi, fractum, frangĕre, v. a. [root FRAG, "to break"] *To break, weaken, destroy.*

frāter, tris, m. *A brother.*

frĕquens, ntis, adj [root FARC, "to cram"] Of persons : *Often, frequently, constantly.*

frē-tus, ta, tum, adj. [root FIR, or FOR, "to support"] *Relying*, or *depending upon.*

frīg-us, ŏris, n. [frīg-ĕo, "to be cold;" root FRIG, "to shudder"] *Cold, coldness.*

fruc-tus, tūs, m. [for frugv-tus ; fr. frŭ-or, "to enjoy,"] *Fruit, produce,* of the soil, trees ; *profit, advantage.*

frŭor, fructus sum, frŭi, v. dep. root FRU, "to enjoy"] With Abl. *To enjoy, delight in.*

frustra, adv. [akin to fraud-o, "to deceive"] *In vain, to no purpose.*

frux, frūgis (mostly plur.), f. [for frug-s ; fr. FRUG, a root of frŭor, "to eat"] *Fruits of the earth, produce of the fields.*

fŭgĭo, fūgi, fŭgĭtum, fŭgĕre, v. n. and a. [root FUG, "to flee] Neut.: *To flee ; flee from ; escape from.*

fulcĭo, fulsi, fultum, fulcīre, v. a. *To prop up, support.*

fūn-ālis, āle, adj. [fūn-is, "a rope"] *Pertaining to a rope* or *cord.* As Subst.: **fūnāle**, is, n. *A wax-torch, a link.*

fundā-mentum, menti, n. [fund(a)-o, "to found"] *A foundation.*

fundo, fūdi fūsum, fundĕre, v. a. [root FUD, "to scatter"] *To pour out ; to produce in abundance.* Pass. in reflexive force : *To spread itself; extend.*

fū-nus, nĕris, n. [root FU, which has three distinct meanings, "to rush," "to smoke," "to sacrifice"] *Funeral-rites, a funeral.*

fŭrĭ-ōsus, ōsa, ōsum, adj. [fŭrĭ-ae, "rage"] *Full of rage ; raging, mad, furious.*

fŭtūrus, a, um, part. fut. of sum. As Subst.: **fŭtūra**, ōrum, n. plur. *Future things.*

G.

gall-īna, īnae, f. [gall us, "a cock" (= garlus) ; root GAR, "to call"] *A hen.* In collective force : *Fowls, poultry.*

gaudĕo, gāvīsus sum, gaudēre, v. n. semi-dep. [root GAU, "to rejoice"] *To rejoice, delight.*

gem-ma, mae, f. [for genma ; fr. root GEN, "to bear"] *A bud,* or *eye,* of a plant, tree, *etc.* From similarity of shape : *A jewel, gem.*

gĕnĕr-o, āvi, ātum, āre, v. a. [gĕnus, gĕnĕr-is, "a race *or* family"] *To bring forth, produce.*

gĕnĭcŭl-ātus, āta, ātum, adj. [gĕnĭcŭl-um, "a little knee ;" hence, "a joint *or* knot" of plants, *etc.*] *Having knots ; geniculated.*

gen-s, tis, f. [gĕn-o, "to beget"] *A race* of persons ; *nation.* At Rome : *A clan,* or rather *house*, containing within it several familiae, *i.e.* families or branches.

gĕn-us, ĕris, n. [root GEN, "to bear"] *A race, stock.*

gĕro, gessi, gestum, gĕrĕre, v. a.: *To bear, carry,* a thing ; *administer, manage.*

glădĭus, i, m. *A sword.*

glōr-ĭa, īae, f. [= cluoria ; fr. root CLU, "to hear"] *Glory, fame.*

glōrĭ-or, ātus sum, āri, v. dep. [glōrĭ-a, "boasting"] *To glory, boast, pride one's self.*

grandis, e, adj.: *Great, large.* Of persons : *Old, aged.*

grānum, i, n. *A grain, seed.*

grāt-ĭa, īae, f. [grāt-us, "pleasing"] *Favour, kindness ; thanks, thankfulness.*

grātus, ta, tum, adj. [root GRA, "to be glad"] *Dear, pleasing, delightful.*

grăvis, e, adj. [= garvis, root GAR, "to be heavy ; cp. βαρύς]

Heavy, disagreeable; weighty, important, grave.

grăv-ĭtas, ĭtātis, f. [grăvis, "weighty"] *Weight, importance; seriousness.*

grăv-ĭter, adv. [grăv-is, "heavy; severe"] *Heavily, severely.*

grĕmĭum, i, n. *The lap, the bosom.*

gŭbernā-tor, tōris, m. [gŭbern(a)-o, "to steer"] *A steersman, pilot.*

gustā-tus, tūs, m. [gust(a)-o, "to taste"] *Taste,* or *flavour,* of a thing.

H.

hăb-ĕo, ŭi, ĭtum, ēre, v. a. [AP, "to grasp"] *To have,* in the widest acceptation of the term. *To reckon, consider, account.*

hăb ĭto, ĭtāvi, ĭtātum, ĭtāre, v. n. intens. [hăb-ĕo, "to have;" hence, "to hold, *or* inhabit," a place] *To have an abode; to reside, live* anywhere.

haedus, i, m. *A kid.* In collective force: *Kids.*

hasta, ae, f. *A spear, javelin.*

haud, adv. *Not at all, by no means, not.*

herb-esco, no perf. nor sup., escĕre, v. n. [herb-a, "a green stalk"] *To grow into green stalks.*

hercŭle. *By Hercules.*

hīb-ernus, erna, ernum, adj. [for hĭĕm-ernus; fr. hiems, hĭĕm-is, "winter"] *Of,* or *belonging to, winter.*

hīc, haec, hoc [pronominal root I, aspirated; with c (= ce), a demonstrative suffix] *This.*

hīc, adv. [hīc] *Here.*

h-in-c, adv. [for h-im-c; fr. hi, base of hi-c; im, locative suffix; c (= ce), demonstrative suffix] *From this place; hence; after this.*

histrĭo, ōnis, m. *A stage-player, an actor.*

hŏ-dĭe, adv. [contr. fr. hoc dĭe; *i.e.* hoc, masc. abl. sing. of hīc, "this;" dĭe, abl. sing. of dĭes, "a day"] *On this day, to-day.*

hŏmo, ĭnis, comm. gen. [old form *hemo*; properly, a son of earth (*humus*)] *A person,* or *man* generally; *a human being.*

hŏnest-e, adv. [hŏnestus, "honourable"] *Honourably.*

hŏnes-tus, ta, tum, adj. [for hŏnor-tus; fr. hŏnor, "honour"] *Noble, honourable.*

hŏnor, ōris, m.: *Honour.* Public *honour,* official *dignity, an office.*

honora-bilis, bile, adj. *Honourable.*

hŏnōrā-tus, ta, tum, adj. [hŏnōr(a)-o, "to honour"] *One who has held public office, distinguished.*

hōra, ae, f. *An hour.*

hortus, i, m. [root, HIR, HER, "to grasp," "enclose"] *A garden,* in the widest sense of the term.

hos-pes, pĭtis, m. *A guest; an entertainer; a guest-friend; i. e.,* a person between whom and one's self there exists a bond of hospitality, which extends also to the families and descendants of each. This tie was held most sacred; and to violate it was regarded as the greatest impiety.

hospĭt-ĭum, i, n. [hospes, hospĭt-is, "a stranger"] *A place where strangers are entertained; inn.*

hos-tis, tis, comm. gen. [akin to Aryan, root GHAS, "to eat"] *A stranger* or *foreigner,* as one who is entertained as a "guest;" a public *enemy; a foe.*

hūmān-ĭtas, ĭtātis, f. [hūmānus, "polished, refined"] *Humanity, gentleness; liberal education.*

hūm-ānus, āna, ānum, adj. [for hŏmĭn-ānus; fr. hŏmo, hŏmĭn-is, "a man"] *Of,* or *belonging to, a man* or *men; polished, refined.*

hŭm-us, i, f. *The ground* [akin to Gr. χαμ-αί, "on the ground"].

I.

id-circ-ō, adv. [id, neut. acc. sing. of is, "that;" circ-a, "about, in respect to"] *Therefore, on that account, for this* or *that reason.*

ī-dem, ĕā-dem, ĭ-dem, pron. dem. [pronominal root I; with demon-

strative suffix dem] *The same.* When something new is added respecting a person or thing already mentioned: *Likewise, also, moreover.*

ig-ĭtur, adv. [probably for ic-itus; ig = ic, fr. pronominal root I; suffix itus] *Therefore.*

i-gnāvus, gnāva, gnāvum, adj [for in-gnāvus; fr. in, "not;" gnāvus, "busy, diligent"] *Inactive, indolent.*

ignis, is, m. *Fire.*

i-gnōmĭn-ĭa, iae, f. [for ingnōmin-ia; fr. in, in "negative" force; gnōmen (= nōmen), gnōmin-is, "a name"] *Loss of good name, disgrace.*

i-gnosco, gnōvi, gnōtum, gnoscĕre, v. n. [for in-gnosco; fr. in, in "negative" force, gnosco (= nosco), "to know"] *To pardon, forgive*;—at xvi. 55 alone; so, rare.

il-lacrĭmo, lacrimāvi, lacrimātum, lacrimāre, v. n. [for inlacrimo; fr. in, "on account of, over;" lacrimo, "to weep"] *To shed tears, bewail.*

il-le, la, lud, pron. adj. [for is-le; fr. is] *That.*

illĕc-ĕbra, ĕbrae, f. [for illacebra; see delecto] *Enticement, allurement.*

illuc, adv. [adverbial neut. of illic, "that"] *To that place, thither.*

il-lūdo, lūsi, lūsum, lūdĕre, v. a. [for in-lūdo; fr. in, "at;" lūdo, in force of "to jeer"] *To jeer*, or *mock, at; to ridicule.*

il-lustr-is, e, adj. [for in-lustr-is; fr. in, "greatly;" lustr-o, "to illumine"] *Renowned, illustrious.*

imbēcillus, a, um, adj. *Weak, feeble*, whether physically or mentally.

imber, bris, m. *A heavy rain; a storm.*

ĭm-ĭtor, itātus sum, itāri, v. dep. [root IM, "to be like"] *To imitate.*

immis-sĭo, siōnis, f. [for immitt-sio; fr. immitt-o, "to let in"] *An engrafting.*

im-mŏdĕrātus, mŏdĕrāta, mŏdĕrātum, adj. [for in-mŏdĕrātus; fr. in, "not;" mŏdĕrātus, "moderate"] *Excessive, immoderate.*

im-mortālis, mortāle, adj. [for in-mortālis; fr. in, "not;" mortālis, "mortal"] *Immortal, undying.*

immortāl-ĭtas, itātis, f. [immortāl-is, "immortal"] *Immortality.*

im-pĕd-ĭo, ivi *or* ii, itum, ire, v. a. [for in-pĕd-io; fr. in, "in;" pes, pĕd-is, "the foot"] *To hinder, impede.*

im-pello, pŭli, pulsum, pellĕre, v. a. [for in-pello; fr. in, "against;" pello, "to drive"] *To impel, urge on.*

im-pendĕo, no perf. nor sup., pendēre, v. n. [for in-pendĕo; fr. in, "over;" pendĕo, "to hang"] *To be imminent; to impend.*

impĕrā-tor, tōris, m. [impĕr-(a)-o] *A commander.*

impĕr-ĭum, i, n. [impĕr-o, "to command"] *Authority, power; dominion; empire.*

im-pĕro, pĕrāvi, pĕrātum, pĕrāre, v. n. [for in-păro; fr. in, "upon;" păro, "to put"] *To command, rule over.*

importūn-ĭtas, itātis, f. [importūn-us, in force of "uncivil, rude"] *Incivility, rudeness, insolence.*

ĭn, prep. gov. abl. and acc.: With Abl.: *In; in the case of.* With Acc: *Into.* Of time: *To, unto, till.*

in-certus, certa, certum, adj. [in, "not;" certus, "sure"] *Not sure, uncertain.*

in-cĭdo, cidi, cāsum, cidĕre, v. n. [for in-cădo; fr. in, "into;" cădo, "to fall"] *To fall into*, in the fullest meaning of the term.

in-cīdo, cidi, cīsum, cidĕre, v. a. [for in-caedo; fr. in, "into;" caedo, "to cut"] *To engrave, inscribe.*

in-cĭto, citāvi, citātum, citāre, v. a. [in, "without force;" cito, "to set in rapid motion"] *To set in rapid motion, to urge forward.*

in-clīn-o, āvi, ātum, āre, v. n. [in, "towards;" clīn-o (found only in compound and derivative words), "to lean"] *To be disposed*, or *inclined.*

in-clūdo, clūsi, clūsum, clūdĕre, v. a. [in, "in;" clūdo (= claudo), "to shut"] *To shut in* or *up; to enclose.*

incŏl-a, ae, m. [incŏl-o, "to inhabit"] *An inhabitant.*

inconstant-ĭa, ĭae, f. [inconstans, inconstant-is, "inconsistent"] *Inconsistency, fickleness.*

incrēdĭbĭl-ĭter, adv. [incrēdĭbĭl-is, "incredible"] *Incredibly.*

incrē-mentum, menti, n. [incre-sco, "to grow, increase in size"] *Growth, increase in size.*

in-curro, curri and cŭcurri, cursum, currĕre, v. n. [In, "into;" curro, "to run"] *To run into.*

in-dīco, dixi, dictum, dīcĕre, v. a. [in, in "augmentative" force; dīco, "to say"] *To declare publicly; to proclaim, appoint.*

in-doctus, docta, doctum, adj. [In, "not, un-;" doctus, "taught"] *Untaught, unlearned.*

ind-ŏl-es, is, f. [ind-u (= in), "in, within;" ŏl-esco, "to grow"] *Natural abilities* or *disposition.*

industrĭ-a, ae, f. [industrĭ-us, "industrious"] *Diligence, assiduity, industry.*

ĭn-ĕo, ĭvi *or* ĭi, ĭtum, īre, v. n. [In, "into;" ĕo, "to go"] *To begin, commence.*

ĭn-ers, ertis, adj. [for ĭn-ars; fr. ĭn, "not;" ars, "art"] *Unskilled; idle, indolent.*

ĭn-exercĭtātus, exercĭtāta, exercĭtātum, adj. [ĭn, "not;" exercĭtātus, "exercised"] *Untrained, unpractised.*

infirm-ĭtas, ĭtātis, f. [infirm-us, "weak"] *Weakness, feebleness.*

in-firmus, firma, firmum, adj. [In, "not;" firmus, "strong"] *Not strong, feeble, infirm.*

in-gĕn-ĭum, i, n. [In, "in;" GEN, root of gigno (pass.), "to be born"] *Natural abilities, talents* or *genius.*

in-grăvesco, no perf. nor sup., grăvescĕre, v. n. [In, "without force;" grăvesco, "to become heavy"] *To grow,* or *become, heavy.* In a bad sense: *To increase, grow worse* or *more oppressive.*

in-grĕdĭor, gressus sum, grĕdi, v. dep. [for in-grădĭor; fr. ĭn, "into;" grădĭor, "to step"] *To go into, enter upon* a journey.

ĭnhūmān-ĭtas, ĭtātis, f. [ĭnhūmān-us, "discourteous"] *Discourtesy; surliness.*

ĭn-hūmānus, hūmāna, hūmānum, adj. [ĭn, "not;" hūmānus, in force of "courteous"] *Discourteous, uncivil.*

ĭnĭmīc-ĭtĭa, ĭtĭae, f. [ĭnĭmīc-us, "unfriendly"] *Unfriendliness, enmity.*

ĭn-ĭmīcus, ĭmīca, ĭmīcum, adj. [for ĭn-ămīcus; fr. ĭn, "not;" ămīcus, "friendly"] *Unfriendly, hostile*

ĭn-īquus, īqua, īquum, adj. [for in-aequus; fr. ĭn, "not;" aequus, "even;" hence, mentally, "calm, composed"] *Not calm* or *composed, disturbed.*

ĭnĭ-tĭum, ti, n. [ĭnĕo, "to go into" a place; fr. in, "into;" root I, "to go"] *A beginning, commencement.*

in-jus-sus, sūs (only found in Abl. Sing.), m. [for in-jub-sus; fr. ĭn, "not;" jŭb-ĕo, "to command"] *Without command.*

in-nŭmĕrābĭlis, nŭmĕrābĭle, adj. [ĭn, "not;" nŭmĕrābĭlis, "to be counted"] *Not to be counted, countless.*

ĭnŏp-ĭa, ĭae, f. [ĭnops, ĭnŏp-is, "without means"] *Need, indigence, poverty.*

inquam (inquĭo), v. def. *To say.*

in-scrībo, scripsi, scriptum, scrībĕre, v. a. [In, "upon;" scrībo, "to write"] Of a book as Object: *To give a title to; to entitle.*

in-sĭpĭens, sĭpĭentis, adj. [for in-săpĭens; fr. in, "not;" săpĭens, "wise"] *Not wise, foolish, senseless.*

insĭpĭen-ter, adv. [for insipient-ter; fr. insĭpĭens, insĭpĭent-is, "unwise"] *Unwisely, foolishly.*

insĭ-tĭo, tĭōnis, f. [for insă-tĭo; in, "into;" root SA, "to sow] *An engrafting, grafting.*

in-sŏle-ns, ntis, adj. [In, "not;" sŏlē-o, "to be accustomed"] *Strange, unusual.*

insomn-ĭa, ĭae, f. [insomn-is, "sleepless"] *Sleeplessness, want of sleep.*

in-stillo, stillāvi, stillātum, stillāre, v. a. [In, "into;" stillo, "to drop"] *To drop into; to pour into by drops.*

in-stĭtŭo, stĭtŭi, stĭtūtum, stĭtŭĕre, v. a. [for in-stătŭo; fr. in, "without force;" stătŭo, "to set"] *To found; train up, educate.*

instĭtū-tum, ti, n. [instĭtŭ-o, "to found *or* institute"] *Custom, habit; ordinance, law.*

in-strŭo, struxi, structum, strŭĕre, v. a. [In, "without force;" strŭo, "to build"] *To build up* in anything; *to teach, instruct.*

in-tĕg-er, ra, rum, adj. [for in-tăg-er; fr. In, "not;" tango, "to touch," through root TAG] Of the mind: *Unimpaired, uninjured, sound.*

intel-lego, lexi, lectum, lĭgĕre, v. a. [for inter-lĕgo; fr. inter, "between;" lĕgo, "to choose"] *To see, perceive, understand.*

in-tempĕrans, tempĕrantis, adj. [In, "not;" tempĕrans, "moderate"] *Incontinent, profligate, debauched.*

inten-tus, ta, tum, adj. [for intend-tus; fr. intend-o, "to bend"] Of a bow: *Bent, stretched.* Of the mind: *Bent, strung.*

inter, prep. gov. acc.: *Between, among.* Of time: *During.*

inter-dīco, dixi, dictum, dīcĕre, v. a. and n. [inter, "between;" dīco, "to speak"] *To forbid, prohibit.* With Dat. of person and Abl. of thing: *To issue an edict*, or *prohibitory order*, to some person in some matter.

inter-dum, adv. [inter, "at intervals;" dum, prob. = dium, acc. of obsol. dius (whence diu) = dies, "a day"] *Sometimes, occasionally.*

intĕr-ĕo, ĭvi *or* ĭi, ĭtum, īre, v. n. [inter, "among;" ĕo, "to go"] *To perish.*

inter-fĭcĭo, fēci, fectum, fĭcĕre, v. a. [for inter-făcĭo; fr. inter, "between;" făcĭo, "to make"] *To destroy; esp. to kill, slay.*

intĕr-ĭmo, ēmi, emptum, ĭmĕre, v. a. [for intĕr-ĕmo; fr. inter, "between;" ĕmo, "to take"] *To destroy, kill, slay.*

intĕrĭ-tus, tūs, m. [intĕrĕo, "to perish;" inter, "between;" root I, "to go"] *Death, destruction.*

intĕr-sum, fŭi, esse, v. n. [inter, "between;" sum, "to be"] Of time: *To be between; to elapse, intervene.*

in-tŭĕor, tŭĭtus sum, tŭēri, v. dep. [In, "upon;" tŭĕor, "to look"] *To look upon; to behold.*

in-tus, adv. [In, "in"] *Within, in the inside; in one's family* or *household.*

in-vĕnĭo, vēni, ventum, vĕnīre, v. a. [In, "upon;" vĕnĭo, "to come"] *To come upon, find, meet with.*

inven-tum, ti, n. [invĕnĭo, "to discover"] *A discovery, invention.*

in-vĕtĕr-o, āvi, ātum, āre, v. a. [In, "without force;" vĕtus, vĕtĕr-is, "old"] *To endure, continue,* or *remain, for a long time.*

invĭŏlāt-e, adv. [invĭŏlāt-us, in force of "inviolable"] *Inviolably.*

invīto, āvi, ātum, āre, v. a. [= invecito = invicito; root VOC, "to call"] *To invite; allure, tempt.*

in-vī-tus, ta, tum, adj. [in, "not;" root VIC, "to will;" hence = invicitus] *Unwilling, against one's will.*

i-pse, psa, psum, pron. dem. [for is-pse; fr. is, "this, that;" with suffix pse] *Self, very, identical.* Of 3rd person: *Himself, herself, itself.*

īrā-cundus, cunda, cundum, adj. [īra-scor, "to be angry"] *Very angry*, or *wrathful.*

ir-rīdĕo, rīsi, rīsum, rīdēre, v. a. [for in-rīdĕo; fr. In, "at;" rīdĕo, "to laugh"] *To laugh at, ridicule.*

irrĭgā-tĭo, tĭōnis, f. [irrĭg(a)-o, "to irrigate"] *An irrigating; irrigation.*

ĭs, ĕa, ĭd (Gen. ējus; Dat, ĕi), pron. dem.: *This* or *that* person or thing.

is-te, ta, tud, pron. dem. [is, "this, that;" demonstr. suffix te] *This*, or *that*, person or thing.

ist-i-c, ist-aec, ist-oc *or* uc, pron. demonstr [contr fr. ist-i-ce; fr. ist-e, "this *or* that;" (i) connecting vowel; demonstr. suffix ce] *This*, or *that, same*.

ist-in-c, adv. [for ist-im-c; fr. ist-e, "that;" im, locative suffix; c (=) ce, demonstrative suffix] Of place: *From that very place, thence*.

ĭta, adv: *Thus, in this way; in the following way; so; hence*.

ĭtă-que, conj. [ĭta, "thus;" quĕ, "and"] *And thus; therefore*.

ĭ-ter, tĭnĕris, n. [ĕo, "to go," through root I] *A journey*.

ĭtĕr-um, adv. *A second time, again*.

J.

jam, adv. [prob. = eam, acc. sing. fem. of is] *At that time; then; now; soon*.

jŭbĕo, jussi, jussum, jŭbēre, v. a. *To order, command, bid*.

jūcundus, a, um, adj. [the root is either JU, "to help," or DIV, "to be bright"] *Pleasant, agreeable, delightful*.

jūdex, ĭcis, comm. gen. [= jūdec-s, for jūdĭc-s; jus, "right;" dico, "to say;" jūdĭc-o] *A judge*.

jūdĭc-ĭum, i, n. *A court of justice; opinion, decision*.

jū-dĭc-o, āvi, ātum, āre, 1. v. a. [for jur-dĭc-o; fr. jus, jūr-is, "law;" dĭc-o, "to point out"] *To judge*. With second Acc.: *To pronounce, declare, proclaim* a person to be that which is denoted by the second Acc.

jŭgā-tĭo, tĭōnis, f. [jŭg(a)-o, "to bind;" from JUG, "to bind"] *A binding* of a vine to rails.

jurg-ĭum, ĭi, n. [jurg-o, "to quarrel"] *A quarrel, dispute, altercation*.

juris-consultus, consulti (or, as two words, juris consultŭs), m. [jus, juris, "law;" consultus, in force of "skilful, experienced"] *A lawyer, jurisconsult*.

jū-s, ris, n. [root JU, "to bind;" hence, that which binds morally] *Law*, whether natural, human, or divine; *fairness, equity*.

jus-sus, sūs (only in Abl. Sing.), m. [for jub-sus; fr. jŭb-ĕo, "to command"] *A command, order*.

jus-tus, ta, tum, adj. [for jur-tus; fr. jus, jur-is, "law, justice"] *Just; right, proper*.

jŭvĕnīl-ĭter, adv. [jŭvĕnīl-is, "youthful"] *As a youth would; youthfully; like a youth* or *young man*.

jŭvĕn-is, is, adj. comm. gen. [root JU, "to help"] *Young, youthful*. Subst.: *A young person; a youth*.

jŭven-tus, tūtis, f. [jŭvĕn-is, "young"] *Youth, the season of youth; the youth*, i.e. *young men*.

L.

lăb-ĕ-facto, āvi, ātum, āre, v. a. [lăb-o, "to totter;" (e) connecting vowel; facto, a freq. of facio, "to make"] Of states as Object: *To bring near to ruin* or *overthrow*.

lăb-or, ōris, m. [root LAB, "to lay hold of;" hence, "to work"] *Labour, toil*.

lac, lactis, n.: *Milk* [prob. for mlact, akin to Gr, γάλα, γάλακτος].

lăcertus, i, m. *The upper arm: the arm*.

lacrĭma, ae (old form dacrĭma), f. [root DAC, "to bite"] *A tear*.

laet-or, ātus sum, āri, v. dep. n. [laet-us, "joyful"] *To be joyful* or *joyous; to rejoice, be glad*.

laetus, a, um, adj. [root LAS, "to wish" or "delight"] *Joyful, glad; pleasant, agreeable*.

lāmentum, i, n. [= (c) lamentum: root CAL, "to call"] *A bewailing; a cry of grief* or *sorrow*.

langue-sco (trisyll), langŭi, no sup., languescĕre, v. n. inch. [languĕ-o, "to be faint;" root LAG, "to be slack"] *To grow* or *become faint, weak*, or *feeble*.

langu-ĭdus, ĭda, ĭdum, adj. [langu-ĕo, "to be languid"] *Languid, weary: feeble, weak*.

lap-sus, sūs, m. [for labsus; fr. lāb-or, "to glide"] Of the shoots of the vine: *A spreading*, or *growing, here and there.*

larg-ĭor, ītus, sum, īri, v. dep. [larg-us, "large;" hence, "bountiful"] *To bestow, grant.*

lătus, ĕris, n. *A side*, whether of persons or things: *the lungs.*

laudā-tĭo, tiōnis, f. [laud(a)-o, "to praise;" see laus] *A funeral oration*, in which the virtues of the deceased were made the subject of praise.

laudā-tus, ta, tum, adj. [id.] *Praised, commended, excellent.*

laud-o, āvi, ātum, āre, v. a. [laus, laud-is, "praise"] *To praise, extol.*

laus, laudis, f. [= claus; root CLU, "to hear"] *Praise.*

lax-o, āvi, ātum, āre, v. a. [see languesco] *To set free from; to relieve* or *deliver from.*

lect-ŭlus, ŭli, m. dim. [lect-us, "a couch;" root LEC, "to lie"] *A little*, or *small couch.*

lēgā-tus, ti, m. [lēg(a)-o, "to send with a legal commission"] *An ambassador.* Milit. term: *A lieutenant-general.*

lĕgo, lēgi, lectum, lĕgĕre, v. a. [root LEC, "to lie;" hence, "to put together"] *To collect, gather together; to read.*

lēn-ĭo, īvi *or* ĭi, ītum, īre, 4. v. a. [lēn-is, "moderate, gentle"] *To soothe, alleviate.*

lēnis, e, adj. *Moderate, mild, easy.*

lĕvis, e, adj. [root LEGV = LEV, "to flow" or "move quickly"] *Light; insignificant, trivial; vain; gentle.*

lĕv-o, āvi, ātum, āre, v. a. [lĕv-is, "light"] *To lighten, alleviate.*

lex, lēgis, f. [= leg-s; fr. lĕg-o, "to read;" hence, that which is proposed in writing to the people] *A law.*

lĭben-ter, adv. [for libent-ter; fr. lĭbens, lĭbent-is, "willing"] *Willingly, with pleasure.*

lĭb-ĕo, ŭi, ĭtum, ēre (usually found only in 3rd pers. sing. and inf. mood), v. n. [root LIB, "to desire"] *To please; to be pleasing* or *agreeable.*

lĭb-er, ri, m. [properly, "the inner rind of a tree;" hence] *A book.*

lĭb er, ĕra, ĕrum, adj. [root LIB, "to desire"] *Free, unrestricted, unfettered.*

lĭb-ĕri, ĕrōrum, m. plur. [root LIB, "to desire;" hence, loved ones] *Children.*

lībĕr-o, āvi, ātum, āre, v. a. [līber, "free"] *To set free, to free.*

lĭbīdĭn-ōsus, ōsa, ōsum, adj. [lĭbīdo, lĭbīdĭn-is, "sensual desire"] *Sensual, voluptuous, licentious.*

lĭb-īdo, īdĭnis, f. [lĭb-ĕo, "to please"] *Desire, longing.* In a bad sense: *Desire, passion.*

lĭcent-ĭa, ĭae, f. [lĭcens, lĭcent-is, "acting according to one's own will;" root LIC, "to leave"] *The acting according to one's own will* or *pleasure*

lĭc-ĕo, ŭi, ĭtum, ēre (usually only in 3rd pers. sing. and inf. mood), v. n. [see licentia] Impers.: **lĭcet**, etc., *(It) is permitted* or *allowed.*

ling-ua, (dissyll), uae, f. [originally dingua; cp. Eng. tongue] *A tongue.*

lĭttĕra, ae, f. [root LI. Other forms are RI, LIB. From the fundamental idea of "to melt" are derived the ideas, "to flow" or "adhere to"] *A letter* of the alphabet. Plur.: *Literature, letters.*

lŏcŭ-ple-s, tis, adj. [for locople ts; fr. locus, (uncontr. gen. loco-i, "landed property;" ple-o, "to fill"] *Rich, wealthy.*

lŏc-us, i, m. [= (st) locus; root STA, "to stand" or "be placed"] *A place, spot; a topic* of discussion.

long-e, adv. [long-us, "long"] *Far off, at a great distance.*

long-inqu-us (trisyll), a, um, adj. [for long-hinc-vus; fr long-us, "long;" hence, "far off;" hinc, "hence"] Of time: *Long, of long duration.*

long-us, a, um, adj. [connected with root LAG, "to be slack"] *Long*

in extent or space. In time: *Long, of long duration* or *continuance.*

lŏqu-ax, ācis, adj. [lŏqu-or, "to talk"] *Prone to talk, talkative, loquacious.*

lŏqu-or, ūtus sum, i, v. dep [LOC, "to speak"] Neut.: *To speak, talk.* Act.: *To speak of* or *about.*

lū-dus, di, m. [akin to the root LAS, "to delight"] *Play, sport.* Plur.: *Public games.*

lūgĕo, luxi, no sup., lūgēre, v. n. and a. [root LUG, "to be grieved"] Neut.: *To mourn, sorrow, grieve.* Act.: *To mourn,* or *grieve for.*

lū-men, mĭnis, n. [for lucmen; fr. lūc-ĕo, "to shine"] *Light; a lamp.* Of persons: *A light* or *luminary; an ornament, glory.*

lū-na, nae, f. [for luc-na; fr. lūc-ĕo, "to shine"] *The moon.*

lŭo, lŭi, lŭitum *or* lūtum, lŭĕre, v. a. [LU, "to wash"] *To wash out,* i. e. *to atone for, expiate,* a crime, *etc.*

lū-sĭo, siōnis, f. [for ludsio; fr. lūd-o, "to play"] *A playing, play, sport.*

lux, lūcis, f. [for luc-s; fr. lūc-ĕo, "to shine"] *Light, the light of day, daylight.*

M.

măg-is, comp. adv. [akin to mag-nus] *More, in a greater degree.*

măg-ister, istri, m. [root MAG, "to be great"] *A master, teacher.*

măgistĕr-ĭum, i, n. [măgister, măgist(e)r-i, in force of "master of a feast"] *The office,* or *post, of master of a feast.*

măgistr-ātus, ātūs, m. [măgister, măgistr-i, "master"] *Magisterial office, magistracy; a magistrate.*

magn-ĭtūdo, ĭtūdĭnis, f. [magnus, "great"] *Greatness, magnitude.*

magn-ŏpĕre, adv. [for magno ŏpĕre, the ablatives sing. of magnus, "great," and ŏpus, ŏpĕris, "work," respectively] *Greatly, very greatly, exceedingly.*

mag-nus, na, num, adj.: *Great, large,* in the fullest meaning of the terms; *important.*

măl-e, adv. [măl-us, "bad"] *Badly.*

mallĕŏ-lus, li, m. [mallĕus, (uncontr. gen.) mallĕŏ-i, "a hammer *or* mallet"] *A hammer-shaped slip* for planting.

mālo, mālŭi, malle, v. irreg. [contr. fr. mag-vŏlo; fr. root MAG (see magnus); vŏlo, "to wish"] *To prefer.*

māl-us, i, f [properly "an apple-tree"] *A mast* of a ship.

măl-us, a, um, adj *Bad* of its kind; *unfortunate, calamitous.*

māne, adv. [root MA, "to measure"] *In the morning, early.*

măn-ĕo, si, sum, ēre, v. n. [root MAN, "to remain"] *To stay,* or *remain,* anywhere.

mă-nus, nūs, f. [root MA, "to measure"] *A hand.*

mā-ter, tris, f. [root MA, "to produce"] *A mother.*

mātūr-e, adv. [mātūr-us, in force of "speedy, quick"] *Speedily, in good time.*

mātūr-ĭtas, ĭtātis, f. [mātūrus, "ripe, mature"] *Ripeness, maturity.*

mātūr-o, āvi, ātum, āre, v. a. [id.] *To ripen, make ripe, bring to maturity.*

mātūrus, a, um, adj.: *Ripe, mature, timely.*

maxĭm-e, sup. adv. [maxĭmus, "greatest"] *In the greatest* or *highest degree; very greatly, chiefly.*

mĕdĭtā-tĭo, tiōnis, f. [mĕdĭt(a)-or, "to meditate"] *A meditating, contemplation.*

mĕd-ĭtor, ĭtātus sum, ĭtāri, v. dep. [root MAN, "to think"] *To think* or *reflect upon.*

mĕd-ĭus, ĭa, ĭum, adj. [MED, "middle;" cp. μέσος] *Middle, mid.*

mĕdulla, ae, f. *Marrow.*

mel, mellis, n. *Honey.*

mĕ-mĭn-i, isse, v. defect. [for men-men-i, reduplicated fr. Lat. root MEN; see mens] *To bear in mind, recollect.*

mĕmŏr-ĭa, ĭae, f. [mĕmor, "mindful"] *Memory, recollection, remembrance.*

men-s, tis, f. [MEN, "to think"] *The mind*, as being the seat of thought.

men-sa, sae, f. [root MA, "to measure," hence, "the thing measured] *A table* of any kind.

men-sis, sis, m. [root MA, "to measure," hence the "measure of time"] *A month.*

men-tĭo, tiōnis, f. [see mens] *A mentioning, making mention.*

mētĭor, mensus sum, mētīri, v dep. [root MA, "to measure"] *To measure.*

mĕtŭ-o, mĕtŭi, mĕtūtum, mĕtŭĕre, v. a. and n [mĕtus, uncontr. gen. mĕtŭ-is, "fear"] Neut: *To fear, dread.* Act.: *To be afraid of.*

mĕ-us, a, um, pron. poss. [me, acc. sing. of ĕgo, "I"] *Of*, or *belonging to, me; my, mine.*

miles, ĭtis, comm. gen. [said to be connected with *mille*, "a thousand," the number furnished by each of the three Roman tribes] *A soldier.*

milĭt-āris, āre, adj. [mīles, milĭt-is, "a soldier"] *Military, pertaining to war.*

milit-ĭa, iae, f. [milĭt-o, "to serve as a soldier"] *Military service.*

mĭn-ŭo, ŭi, ūtum, ŭĕre, v. a. [root MIN, "to lessen"] *To make less; to lessen, diminish.*

mĭnus, comp. adv. [adverbial neut. of minor] *Less, in a less degree.*

mĭnū-tus, ta, tum: part. perf. pass. of minŭo. *Little, small, minute.*

mīr-ĭ-fĭc-us, a, um, adj. [for mīr-ĭ-făc-us; fr. mīr-or, "to wonder;" (i) connecting vowel; făc-io, "to make or cause"] *Wonderful, extraordinary.*

mī-ror, rātus sum, rāri, v. dep. [MI, "to wonder"] *To wonder* or *be astonished.*

mīr-us, a, um, adj. [mīror, "to wonder"] *Wonderful, marvellous.*

mĭs-er, ĕra, ĕrum, adj. [prob. akin to maeĕo, "to be sad;" maestus, "sad"] *Wretched, miserable.*

mĭsĕrā-bĭlis, bile, adj [misĕr-(a)-or, "to pity"] *To be pitied, deplorable.*

mītis, e, adj. *Mild, gentle.*

mitto, mīsi, missum, mit'ĕre, v. a. *To send; throw, hurl*, a missile.

mŏdĕrā-tĭo, tiōnis, f. [mŏdĕr-(a)-or, "to govern"] *A governing; rule control.*

mŏdĕrā-tus, ta, tum, adj. [mŏdĕr(a)-or, "to keep within bounds," *etc.*] *Keeping one's self within bounds; moderate.*

mŏdĭc-e, adv. [mŏdĭc-us, "moderate"] *Moderately, quietly.*

mŏd-ĭcus, ĭca, ĭcum, adj. [mŏdus, "moderation"] *Moderate.*

mŏdo, adv.: *Only, merely:*—non modo, *not only:*—non modo non . . . sed, *not only not . . . but.* In restrictive clause: *On condition that, provided that.* Of time: *Now, just now, lately.*

mŏ-dus, di, m. [MA, "to measure"] *A manner; limit; moderation.*

mŏlest-e, adv. [mŏlest-us, "troublesome"] *In a troublesome way; with trouble, annoyance.*

mŏlest-ĭa, iae, f. [mŏlestus, "troublesome"] *Trouble, annoyance.*

mŏl-estus, esta, estum, adj. *Troublesome, annoying.*

mōl-ĭor, ītus sum, īri, v. dep. [mōl-es, "power, might"] *To undertake, engage in.*

moll-ĭo, ivi and ii, ītum, īre, v. a. [moll-is, "soft"] *To soften, dispirit.*

mol-lis, le, adj. [MOL, "to soften"] *Soft, pleasant.*

moll-ĭter, adv, [moll-is, "soft;" hence, "calm, gentle"] *Calmly, gently, placidly.*

mŏn-ĕo, ŭi, ĭtum, ĕre v. a. [root MAN, "to think"] *To warn, advise, admonish.*

mŏn-ŭmentum, ūmenti, n. [mŏn-ĕo, "to remind"] *A monument* or *memorial* of any kind.

mōr-ātus, āta, ātum, adj. [mos, mōr-is, "manner"] *Provided*, or *furnished, with* certain *manners; having* certain *morals.*

mor-bus, bi, m. [MOR, or MAR, "to waste away"] *Sickness, disease.*

mŏr-ĭor, tŭus sum, i, v. dep. [MOR, "to waste away"] *To die.*

mōrōs-ĭtas, ĭtātis, f. [mōrōsus, "morose"] *Moroseness, peevishness.*

mōr-ōsus, ōsa, ōsum, adj. [mos, mōr-is, in force of "self-will"] In a bad sense: *Self-willed, peevish.*

mor-s, tis, f. [MAR, "to waste away"] *Death.*

mor-sus, sūs, m. [for mordsus; fr. mord-ĕo, "to bite"] *A bite.*

mort-ālis, āle, adj. [mors, mort-is, "death"] *Subject to death, mortal.*

mortŭus, ŭa, ŭum, part. perf. of mŏrĭor. *Dead.* As Subst.: **mortŭus**, i, m. *A dead person.*

m-ōs, ōris, m. [prob. for me-os; fr. me-o, "to go"] *Usage, habit, custom, practice.* Plural: *character.*

mō-tus, tūs, m. [for mov-tus; fr. mŏv-ĕo, "to move"] *A moving, motion.*

mŏvĕo, mōvi, mōtum, mŏvēre, v. a. *To move.* Mentally, *etc.*: *To move, affect.*

mult-ĭ-plex, plĭcis, adj. [for mult-ĭ-plĭc-s; fr. mult-us, "much;" (i) connecting vowel; plĭc-o, "to fold"] *That has many windings; manifold, many, numerous.*

mult-ĭtūdo, ĭtūdĭnis, f. [mult-us, "much, many"] *A great*, or *large number.*

mult-um, adv. [adverbial neut. of mult-us] *Much, greatly; frequently.*

mul-tus, ta, tum, adj.: Sing.: *Much.*

mūn-ĭo, (old form moen-ĭo), īvi *or* ii, ītum, īre, v. a. [moen-ĭa, "walls"] *To build a wall; to fortify.*

mūnus, ĕris, n.: *An office, duty; a gift, present.*

mū-to, tāvi, tātum, tāre, v. a. freq. [for mov-to; fr. mŏv-ĕo, "to move"] *To change, change.*

N.

nam, conj. *For.*

nam-que, conj. [nam; que] An emphatic confirmative particle: *For, for indeed, for truly.*

na(n)c-iscor, nactus and nanctus sum, nancisci, v. dep. [root NAC, "to obtain"] *To get, obtain.*

nā-scor, (old form **gna-scor**), tus sum, sci, v. dep. [root GEN, "to produce"] *To be born.*

nā-tūra, tūrae, f. [nā-scor, "to be born"] *Nature*, in the fullest sense of the term.

nātur-ālis, āle, ādj. [nātūra, "nature"] *Of*, or *belonging to, nature; natural.*

nā-tus, tūs (found only in Abl. sing.), m. [nā-scor, "to be born"] *Birth.*

nāv-ālis, āle, adj. [nāv-is, "a ship"] *Naval.*

nāvĭgā-tĭo, tĭōnis, f. [nāvĭg(a)-o, "to sail"] *A sailing;* i.e. the act of sailing; *navigation; a voyage.*

nāv-ĭgo, ĭgāvi, ĭgātum, ĭgāre, v. a. and n. [nā-vis, "a ship"] *To sail over, navigate.*

nāvis, is, f. [root NAV, a lengthened form of NA, "to swim"] *A ship, vessel.*

nē, adv. and conj. Adv.: *Not*:—ne quidem, *not even.* Conj.: *That not, lest.* After verbs of hindering: *That not, from.* After words denoting fear: *That.*

nĕ, enclitic and interrogative particle: In direct questions with verb in Indic. it throws force and emphasis on the word to which it is attached, pointing it out as the principal one in the clause or sentence; in this force it has no English equivalent. In indirect questions with Subj.: *Whether*:—ne . . . an, *whether . . . or whether.*

ne (often written, nae). ***Assuredly.***

nec; see nĕque.

nĕ-ces-se, neut. adj. (found only in Nom. and Acc. sing.; sometimes used as a substantive, and in connexion with *sum* or *habeo*) [for ne-ced-se; fr. ne, "not;" cēd-o, "to

yield"] *Unavoidable, inevitable, not to be avoided.*

nĕcess-ĭtas, ĭtātis, f. [nĕcesse, "necessary"] *Need, necessity, unavoidable force of circumstances.*

nĕ-fas, n. indecl. [ne, "not;" fas, "divine law"] *An impious*, or *wicked, deed; wickedness.*

neg-lĕgo (neg-lĭgo), lexi, lectum, lĕgĕre, v. a. [for nec-lĕgo; fr. nec, "not;" lĕgo, "to gather"] *To overlook, neglect, disregard.*

nĕ-g-o, āvi, ātum, āre, v. n. and a.: Neut.: *To say "no;" to decline.* Act.: *To deny* or *refuse* a thing.

nēmo, mĭnis, comm. gen. [contr. fr. ne-homo; fr. ne, "not;" hŏmo, "a person"] *No person.*

nē-quāquam, adv. [ne, "not;" quāquam, adverbial abl. fem. of quisquam, "any"] *Not by any means, by no means.*

nĕ-que (contracted **nec**), conj. [ne, "not;" que, "and"] *And not, nor:*—neque (nec) . . . neque (nec), *neither . . . nor.*

nĕ-quĕo, quĭvi *or* quĭi, quĭtum, quīre, v. n. [ne, "not;" quĕo, "to be able"] *Not to be able, to be unable.*

nē-scio, scīvi *or* scĭi, scītum, scīre, v. a. [nĕ, "not;" scio, "to know"] *Not to know, to be ignorant.*

neutĭquam, *By no means, in no wise.*

ni, adv. *Not.*

nĭ-hĭl (contr. **nīl**), n. indecl. [apocopated fr. ni-hilum, for nehilum; fr. ne, "not;" hilum (= filum), "a thread"] *Nothing.*

nil; see nihil.

nĭmis, adv. *Too much, too.*

nĭmĭus, a, um, adj.: *Too much, too great.*

nĭ-sĭ, conj. [nĭ (= nĕ), "not;" si, "if"] *If not;* i. e. *unless, except.*

nitor, nīsus and nixus sum, nīti, v. dep.: *To bear, rest,* or *lean upon* something; *to exert one's self.*

nĭt-or, ōris, m. [nĭt-ĕo, "to shine"] *Brightness, lustre, splendour.*

nō-bĭlis, bĭle, adj. [no-sco, "to know"] *Highborn, of noble birth, noble.*

nōbĭl-ĭtas, ĭtātis, f. [nōbĭl-is, "noble"] *Celebrity, fame.*

nōbĭl-ĭto, ĭtāvi, ĭtātum, ĭtāre, v. a. [nōbĭl-is, "renowned"] *To render renowned* or *celebrated; to make famous.*

noctu, f. [abl. of obsolete noctus = nox, "night"] *By night; in the course of the night.*

noct-urnus, urna, urnum, adj. [nox, noct-is, "night"] *Of,* or *belonging to the night; nocturnal.*

noenum, old form of nōn.

n-ōlo, ōlŭi, olle, v. irreg. [contracted fr. ne-volo: ne, "not;" vōlo, "to wish"] *To not wish, to be unwilling.*

nō-men, mĭnis, n. [no-sco, "to know"] *A name.*

nōmĭn-o, āvi, ātum, āre, v. a. [nōmen, nōmĭn-is, "a name"] *To name, to specify* or *mention by name.*

non, adv. *Not.*

nōnāg-ēsĭmus, ēsĭma, ēsĭmum, num. adj. [contr. fr. nōnāgintēsĭmus; fr. nōnāgint-a, "ninety"] *Ninetieth.*

nōn-ā-ginta, num. adj. plur indecl. [nōn-us, "ninth;" (a) connecting vowel; ginta (= κοντα), "ten"] *Ninety.*

non-dum, adv. [non, "not;" dum, "as yet"] *Not as yet, not yet.*

non-ne, interrog. adv.: In direct interrogations: *Not?* In indirect interrogations: *If not, whether not* [non, "not;" ne, a negative particle.

nō-sco, vi, tum, scĕre, v, a. [(= gno-sco) root GNO, "to know"] *To come to know, to become acquainted with.*

nos-ter, tra, trum, pron. poss. [nos, plur. of ĕgo, "I"] *Our, our own, ours.*

nōt-ĭtĭa, ĭtiae, f. [nōt-us, (in active force) "knowing"] *Knowledge.*

nŏt-o, āvi, ātum, āre, v. a. [nŏt-a, "a mark"] *To mark* in any way; *to brand* with disgrace.

nō-tus, ta, tum, adj. [no-sco, "to know"] *Known, well-known, celebrated.*

nŏvem, num, adj. indecl. *Nine.*

nŏv-us, a, um, adj. [root NOV, "to be new"] *New, fresh.*

nox, noctis, f. [root NOC, "to harm;" hence, "the hurtful season."] *Night.*

nūgā-tor, tōris, m. [nūg(a)-or, "to jest, trifle"] *A jester, trifler.*

n-ullus, ulla, ullum (Gen. nullīus; Dat. nulli), adj. [for ne-ullus; fr. ne, "not;" ullus, "any"] *Not any, none; trifling, insignificant.*

num, interrog. particle: In direct interrogations without any English force. In indirect interrogations: *Whether.*

nunc, adv. [= nunce, nun = νῦν, connected with root NOV, "to be new," and ce, demon. affix] *Now, at this time:*—nunc . . . nunc, *now . . . now, at one time . . . at another time.*

n-unquam, adv. [for ne-unquam; fr. ne, "not;" unquam, "ever"] *Not ever, at no time.*

nuntĭ-o, āvi, ātum, āre, v. a. [nuntĭ-us, "a message"] *To carry or bring a message; to report, announce.*

nū-per, adv. [for nov-per; fr. nŏv-us, "new"] *Newly, lately.*

n-usquam, adv. [for ne-usquam; fr. ne, "not;" usquam, "anywhere"] *Not anywhere, nowhere.*

nū-tus, tūs, m. [nŭ-o, "to nod"] *A nod* of the head.

O

O! interj. *O!*

oblectā-mentum, menti, n. [oblect(a)-o, "to delight"] *A delight, pleasure.*

ob-lecto, tāvi, tātum, tāre. v. a. [for ob-lacto; fr. ŏb, "towards;" lacto, "to allure"] *To delight, please.*

oblīvĭ-ōsus, ōsa, ōsum, adj. [contr. fr. oblivĭōn-ōsus; fr. oblīvĭo, oblīvĭōn-is, "forgetfulness"] *Very forgetful, that easily forgets.*

ob lī-viscor, tus sum, visci, v. dep. [ob, "without force;" root LI, "to melt;" hence, what is melted away from the mind] *To forget.*

ob-mūtesco, mūtŭi, no sup., mūtescĕre, v. n. [ŏb, "without force;" late Lat. mūtesco, "to become dumb"] *To hold one's peace; to become* or *be silent.*

ob-rēpo, repsi, reptum, rēpĕre, v. n. [ŏb, "towards;" rēpo, "to creep"] *To creep up; to steal gradually up.*

ob-rŭo, rŭi, rŭtum, rŭĕre, v. a. [ŏb "without force;" rŭo (in active force), "to throw down"] *To cover; to bury.*

ob-servo, servāvi, servātum, servāre, v. a. [ŏb, "without force;" servo, "to watch," *etc.*] *To observe, mark.*

ob-sisto, stĭti, stĭtum, sistĕre, v. n. [ŏb, "over against;" sisto (neut.), "to stand"] *To resist, oppose.*

ob-strŭo, struxi, structum, strŭĕre, v. a. [ŏb, "towards;" strŭo, "to build"] *To block,* or *close, up.*

obtū-sus, sa, sum, adj. [for obtu(n)d-sus; fr. obtu(n)do, in force of "to blunt"] Of the sight: *Impaired, weak, dim.*

oc-caeco, caecāvi, caecātum, caecāre, v. a. [for ob-caeco; fr. ŏb, "without force;" caeco, "to blind"] *To hide, conceal.*

occā-tĭo, tĭōnis, f. [occ(a)-o, "to harrow"] *A harrowing.*

oc-cĭdo, cĭdi, cāsum, cĭdĕre, v. n. [for ob-cădo; fr. ŏb, intensive; cădo, "to fall"] Of studies: *To perish.*

occupatus, a, um: perf. pass. of occŭpo. *Busy, engaged, occupied.*

oc-cŭp-o, āvi, ātum, āre, v. a. [for ob-căp-o; fr. ŏb, "without force;" CAP, root of căp-io, "to take"] *To take, seize,* or *lay hold of.*

oc-curro, curri (rarely cŭcurri), cursum, currĕre, v. n. [for ob-curro; fr. ŏb, "towards;" curro, "to run"] Mentally: *To occur* to one.

octingent-ēsĭmus, ēsĭma, ēsĭmum, num, adj. [octingent-i, "eight hundred"] *Eight hundredth.*

octōg-ēsĭmus, ēsĭma, ēsĭmum; num. adj. [contr. fr. octōgint-ēsimus, fr. octōginta, "eighty"] *Eightieth.*

octō-ginta, num, adj. plur. [indecl.; octo, "eight;" ginta (= κοντα), "ten"] *Eighty.*

ŏc-ŭlus, ŭli, m. [oc, "to see"] *An eye.*

ŏdĭ-ōsus, ōsa, ōsum, adj. [ŏdĭum, "hatred"] *Very hateful, offensive, annoying, odious.*

ŏd-or, ōris, m. [root OD, "to smell;" another form of the root is OL] In good sense: *A scent, odor.*

offen-sĭo, siōnis, f. [for offendsio; fr. offend-o, in force of "to annoy"] *Annoyance, vexation.*

of-fĭc-ĭum, i, n. [for op-făcĭum; fr. (ops) ŏp-is, "aid;" făc-ĭo, "to perform," *etc.*] *A service* incumbent on one; *a duty, office.*

ŏlĕ-ārĭus, ārĭa, ārĭum, adj. [ŏlĕum, "oil"] *Of,* or *belonging to, oil.*

ŏlĕum, i, n. *Olive-oil, oil* [Gr. ἔλαιον].

ŏlīv-ētum, ēti, n. [ŏlīv-a, "an olive-tree"] *An olive-yard.*

ō-mitto, mīsi, missum, mittĕre, v. a. [for ob-mitto; fr. ŏb, "without force;" mitto, "to let go"] *To pass over, leave out, omit.*

omn-ĭno, adv. [omn-is, "all"] *Altogether, wholly.*

omnis, e, adj.: Sing.: Of a class: *Every, all.* Plur.: *All.*

onus, ĕris, n. [perhaps root AN, "to breathe;" hence, "that which causes breathing"] *A burden, load.*

ŏpĕr-a, ae, f. [ŏpĕr-or, "to work"] *Work, labour;* ŏpĕrā meā, *by my agency; by my means* or *assistance.*

ŏ-pĕr-ĭo, ŭi, tum, īre, v. a. [ob, "without force;" PAR, "to place;" hence, "to cover"] *To cover, to cover over.*

ŏpĕr-ōsus, ōsa, ōsum, adj. [ŏpĕr-a, "labour"] *Active, busy, painstaking.*

ŏpertus, a, um: perf. pass. of ŏpĕrĭo: *Hidden, concealed.*

ŏpīn-ĭo, iōnis, f. [ŏpīn-or, "to think"] *Opinion, supposition, belief.*

ŏport-et, ŭit, ēre (only in 3rd person and Inf. mood), v. n. *(It) is necessary, fit, proper,* or *becoming.*

oppĭdum, i, n. *A town.*

op-prĭmo, pressi, pressum, prĭmĕre, v. a. [for ob-prĕmo; fr. ŏb, "against;" prĕmo, "to press"] Of fire: *To extinguish, put out, smother.* Of personal Objects: *To come suddenly* or *unexpectedly upon; to surprise.*

op-s, is (Nom Sing. does not occur, and the Dat. Sing. is found perhaps only once), f. [probably for ap-s, fr. root AP, whence ap-iscor, "to obtain"] Mostly plural: *Means* of any kind; *wealth, riches, resources.* Sing.: *Help, assistance.*

optā-bĭlis, bĭle, adj. [opt(a)-o, "to desire"] *That may* or *can be desired; to be wished for* or *desired.*

optĭ-me, sup. adv. [optĭmus, "best"] *In the best way; very* or *exceedingly well.*

optĭmus, a, um, sup. adj. *Best.*

op-to, tāvi, tātum, tāre, v. a. intens. [root AP, "to obtain"] *To wish for, desire.* With Inf.: *To wish,* or *desire, to* do.

ŏpus, ĕris, n. [root AP, "to seize"] *Work, labour.*

ŏpus (only in Nom. and Acc.), n. indecl. *Need, necessity.*—In connexion with some tense of sum used as an Adj.: *Needful, necessary.*

ōrā-cŭlum, cŭli, n. [ōr(a)-o, "to speak"] *An oracle.*

ōrā-tĭo, tiōnis, f. [ōr(a)-o, "to speak"] *A speaking, speech, language.*

ōrā-tor, tōris, m. [id.] *A speaker, orator.*

orb-o, āvi, ātum, āre, v. a. [orbus, "deprived"] With Abl.: *To deprive of.*

ord-o, ĭnis, m. [ord-ĭor, "to weave"] *Arrangement, order; a row, line.*

ŏr-īgo, īgĭnis, f. [ŏr-ĭor, "to rise, or spring up"] *Birth, origin, descent.*

ŏr-ĭor, tus sum, īri, v. dep. [root OR, "to rise"] *To rise; to be born.*

ornā-tus, ta, tum, adj. [orn(a)-o, "to adorn"] *Adorned, ornamented.*

ornā-tus, tūs, m. [orn(a)-o] *An ornament; splendid dress or atire.*

or-tus, tūs, m. [ŏr-ĭor, "to be born from"] *Origin, descent.*

os-tendo, tendi, tensum *or* tentum, tendĕre, v. a. [for obs-tendo; fr. obs (= ob), "before *or* over against;" tendo, "to stretch out"] *To show, exhibit, display.*

ōtĭ-ōsus, ōsa, ōsum, adj. [ōtĭum, "leisure"] *At leisure; unemployed.*

P.

pābŭlā-tĭo, tĭōnis, f. [pā-bŭl(a)-or, "to forage"] *A foraging, collecting of fodder.*

pā-bŭlum, bŭli, n. [pa-sco, "to feed"] *Food nourishment, sustenance.*

pac-tum, ti, n. [root PAG, "to fix," hence "to bargain"] *Manner, means.*

paene, adv. *Nearly, almost.*

paenĭtet, ŭit, ēre. v. a. (impersonal) [root PU, "to purify"] *(It) repents.*

palma, ae, f.: *A palm, palm-branch; prize.*

pampĭnus, i, m. and f.: *A tendril*, or *shoot, of a vine.*

par, păris, m. [par, "equal"] *An equal, fellow.*

pār-ĕo, ŭi, ĭtum, ēre, v. n. [root PAR, "to produce," hence "to come forth" at one's command] *To obey.*

păr-ĭo, pĕpĕri, partum, păr-ĕre, v. a. [root PAR, "to produce"] *To bring forth; to obtain, procure.*

păr-ĭter, adv. [par, "equal"] *Equally.*

par-s, tis, f. [root PAR, "to produce," hence "that produced"] *A part, portion.*

păr-um, adv. [akin to parvus] *Too little, not enough.*

parv-ŭlus, ŭla, ŭlum, adj. dim. [parv-us, "small"] *Slight, trifling, pretty.*

par-vus, va, vum, adj. [prob. akin to par-s] Of things: *Little, unimportant, trivial.*

pas-tus, tūs, m. [for pasc-tus; fr. pasc-o, "to feed"] *A feeding-place, feeding-ground.*

pă-ter, tris, m. [root PA, "to feed," hence "the nourisher"] *A father.*

păter-nus, na, num, adj. [păter, păt(e)r-is, "a father"] *Of*, or *belonging to, a father.*

pătĭent-ĭa, ĭae, f. [pătĭens, pătĭent-is, "patient"] *Patience.*

patrĭ-us, a, um, adj. [patrĭ-a, "fatherland"] *Of*, or *belonging to, one's father-land* or *native country.*

patr-ĭus, ĭa, ĭum, adj. [păter, patr-is, "a father"] *Of*, or *belonging to, a father; paternal.* As Subst.: **patrĭa**, ae, f. *Father-land, native land.*

patr-ŭus, ŭi, m [păter, patr-is, "a father"] *A father's brother; a* paternal *uncle.*

paucus, a, um, adj. Of number: Sing.: small. Plur.: *Few.*

paulum, adv. [adverbial neut. of paulus, "little"] *A little, somewhat.*

pauper-tas, tātis, f. [pauper, "poor"] *Narrow circumstances, poverty.*

pax, pācis, f. [for pac-s; fr. root PAC or PAG, whence păc-iscor, "to bind, to covenant;" pango, "to fasten"] *Peace*, as opp. to war.

pectus, ŏris, n.: *The breast; heart, feelings, disposition*, etc.

pĕc-us, ŭdis, f. [root PAC, "to tie," hence "the thing tied"] *Cattle.*

pĕd-ester, estris, estre, adj. [pes, pĕd-is, "a foot"] *On land, by land.*

pĕn-ārĭus, ārĭa, ārĭum, adj. [pĕn-us, "provisions"] *Of*, or *for, provisions.*

pĕr, prep. gov. acc.: Locally: *Through; amidst, throughout.* Of local divisions, *etc.: Into.* Of instrument or means: *Through, by, by means of.*

pĕr-ăcerbus, ăcerba, ăcerbum, adj. [pĕr, "exceedingly;" ăcerbus, "harsh" to the taste] *Very harsh* to the taste.

pĕrac-tĭo, tĭōnis, f. [for pĕrag-tĭo; fr. pĕrăg-o, "to finish"] *A finishing, completion.*

pĕr-ăgo, ēgi, actum, ăgĕre, v. a. [per, "through;" ăgo, "to put in motion"] *To go through; complete, etc.*

per-cĭpĭo, cēpi, ceptum, cĭpĕre, v. a. [for per-căpio; fr. pĕr, denoting "completeness;" căpio, "to take"] *To get, obtain, receive.* Of the produce of the soil, *etc.*: *To collect, gather in, harvest; to learn, acquire by learning; to notice.*

percontor, ātus sum, āri, v. dep. With things as Object: *To ask,* or *inquire about.*

perdĭtus, a, um, perf. pass. of perdo. Morally: *Abandoned, profligate, flagitious.*

perdo, perdĭdi, perdĭtum, perdĕre, v. a.: *To make away with, ruin.*

per-dūco, duxi, ductum, dūcĕre, v. a. [pĕr, "through;" dūco, "to lead"] *To draw out, lengthen, prolong.*

pĕr ĕō, īvi *or* ĭi, ĭtum, īre, v. n. irreg. [pĕr, "through;" ĕo, "to go"] *To perish, to be destroyed.*

perfec-tus, ta, tum, adj. [for perfac-tus; fr. perfĭcio, "to complete"] *Complete, excellent, perfect.*

per-fungor, functus sum, fungi, v. dep. [pĕr, in "augmentative" force; fungor, "to discharge"] With Abl.: *To fulfil, perform.*

per-mănĕo, mansi, mansum, mănēre, v. n. [pĕr, "to the end;" mănĕo, "to stay"] *To stay to the end, to continue, remain.*

per-mulcĕo, mulsi, mulsum, mulcēre, v. a. [pĕr, "all over;" mulcĕo, "to stroke"] *To charm, please, delight.*

per-multus, multa, multum, adj. [pĕr, in "augmentative" force; multus, "much, many"] *Very much; very many.*

per-saepe, adv. [pĕr, in "augmentative" force; saepe, "often"] *Very often, very frequently.*

per-sĕquor, sĕquūtus sum, sĕqui, v. dep. [pĕr, in "augmentative" force; sĕquor, "to follow"] *To follow perseveringly; to obtain; to set forth, treat of, relate.*

perspĭc-ŭus, ŭa, ŭum, adj. [perspĭc-io, "to see through"] *Clear, evident.*

per-stŭdĭōsus, stŭdĭōsa, stŭdĭōsum, adj. [pĕr, in "augmentative" force; stŭdĭōsus, in force of "zealous"] With Gen.: *Very zealous of, very fond of.*

per-suādĕo, suāsi, suāsum, suādēre, v. a. [pĕr, "thoroughly;" suādĕo, "to advise"] With acc. of neut. pron. and Dat. of person: *To bring conviction to* a person *about* something; *to convince,* or *persuade,* a person *of,* or *about,* something.

per-tĭnĕo, tĭnŭi, tentum, tĭnēre, v. n. [for per-tĕnĕo; fr. pĕr, "thoroughly;" tĕnĕo, "to hold"] *To reach,* or *extend,* to a place; *to belong, relate, pertain.*

pĕr-ūtĭlis, ūtile, adj. [pĕr, in "augmentative" force; ūtĭlis, "useful"] *Very,* or *exceedingly useful.*

per-vĕnĭo, vēni, ventum, vĕnīre, v. n. [pĕr, "quite;" vĕnio, "to come"] *To come quite* to a place.

pervers-ĭtas, ĭtātis, f. [pervers-us, "perverse"] *Perversity.*

pēs, pĕdis, m. [root PAD, "to go"] *A foot,* whether of men or animals.

pest-ĭ-fer, fĕra, fĕrum, adj. [pest-is, "pestilence;" (i) connecting vowel; fĕr-o, "to bring"] *Baleful, pernicious.*

pes-tis, tis, f. [prob. for perdtis; fr. perd-o] *A pest, bane.*

pĕt-o, īvi *or* ĭi, ītum, ĕre, v. a. [root PET, "to fly"] *To seek, direct one's course to, proceed to, repair* or *go to.*

pĕtŭlant-ĭa, iae, f. [pĕtŭlans, pĕtŭlant-is, "petulant"] *Sauciness, impudence, petulance.*

phĭlŏsŏphĭa, ae, f. *Philosophy.*

phĭlŏsŏphus, i, m. *A philosopher.*

pĭ-e, adv. [pĭ-us, "pious, affectionate"] *Piously; affectionately.*

pĭ-ĕtas, ĕtātis, f. [pĭ-us (towards the gods), "pious;" (towards parents, *etc.*), "affectionate"] *Piety; filial affection.*

pĭla, ae, f. *A ball* for playing.

piscis, is, m. *A fish.*

plăc-ĕo, ŭi, ĭtum, ēre, v. n.: *To be pleasing* or *agreeable; to please.* Impers.: **plăcet**, *It pleases; seems good* or *agreeable.*

plăc-ĭdus, ĭda, ĭdum, adj. [plăc-ĕo, "to please"] *Gentle, mild.*

plān-e, adv. [plān-us, "level, flat;" hence, "plain, clear"] *Plainly, clearly; entirely, completely.*

plan-ta, tae, f. [plān-o, "to flatten"] *A scion, set, setting.*

plaudo, plausi, plausum, plaudĕre, v. a. *To approve, applaud.*

plau-sus, sūs, m. [for plaud-sus; fr. plaud-o, "to clap the hands"] *A clapping of the hands; applause.*

plēb-s, is, f. [root PLE, "to fill"] *The multitude* or *mass; the populace.*

plē-nus, na, num, adj. [plĕ-o, "to fill"] *Full.* With Gen. or Abl.: *Filled with, full of.*

plērumque, adv. [adverbial neut. of plērusque] *For the most part, generally.*

plērusque, plērăque, plērumque, adj. [a strengthened form of plērus, "very many"] Sing.: *The larger,* or *greater, part of.* Plur.: *Very many, a very great part, most of.*

plū-rĭmus, rĭma, rĭmum, sup. adj. [PLE, root of plĕ-o, "to fill;" (i) connecting vowel; sĭmus, superl. suffix: = ple-i-sĭmus; changed as follows: plei-sĭmus, plī-sĭmus, ploi-sĭmus, ploi-rŭmus, plū-rĭmus] Sing.: *Very much.* Plur.: *Very many, most numerous.*

plūs, plūris (Plur. **plūres**, plūra), comp. adj. [contr. and changed fr. ple-or; PLE, root of plĕ-o, "to fill;" comparative suffix, "or"] *More.*

pō-cŭlum, cŭli, n. [root PO, "to drink"] *A cup, goblet.*

pŏēta, ae, m. *A poet* [Gr. ποιητής].

pol-lĭcĕor, lĭcĭtus sum, lĭcēri, v. dep. [for pot-lĭcĕor; fr. inseparable prefix pŏt, "much;" lĭcĕor, "to bid" at an auction] *To hold forth,* or *promise,* a thing.

pōmārĭ-um, i, n. [pōmārĭ-us, "of, or belonging to, fruit or fruit-trees"] *A fruit-garden,* or *orchard.*

pōmum, i, n.: *Fruit* of any kind; *an apple.*

pond-us, ĕris, n. [for pend-us; fr. pend-o, "to weigh"] *A weight, burden.*

pōno, pŏsŭi, pŏsĭtum, pōnĕre, 3. v. a. [contracted for posino, for port, "intensive," and sino, "to place"] *To put, place, lay,* or *set.*

pontĭfex, fĭcis, m. [probably = punt-i-facs; root PU, "to purify;" (i) connecting vowel; facio, "to do"] *A pontifex,* i.e. *a* Roman *high-priest, a pontiff:*—Pontifex Maxĭmus, *The Chief Pontiff,* the title of the head of the college of the pontiffs.

pontĭfĭc-ĭus, ĭa, ĭum, adj. [pontĭfex, pontĭfĭc-is, "a pontiff"] *Of,* or *pertaining to, a pontiff* or *the pontiffs.*

pŏ-pŭl-us, i, m. [root PLE, "to fill"] *A people. The* Roman *people.*

porcus, i, m.: *A hog, pig.* In collective force: *Hogs, pigs.*

porro, adv. [= PRORO: pro, "forward"] *Furthermore, formerly.*

por-tus, tūs, m. [root POR, "to pass through"] *A harbour, haven, port.*

possum, pŏtŭi, no sup., posse, v. n. irreg. [for pot-sum; fr. pŏt-is, "able;" sum, "to be"] *To be able,* or *powerful; to have power* to do.

post, adv. and prep. [perhaps contracted from pōne, "behind;" est, "it is"] Adv.: Of time: *Afterwards, after, later.* Prep. gov. Acc.: Of place: *After, behind.* Of time: *After, subsequent to.*

post-ĕa, adv. [probably for post-eam; *i.e.* post, "after;" ĕam, acc. sing. fem. of is, "this," "that"] *After this* or *that; subsequently, later.*

postĕr-ĭtas, ĭtātis, f. [postĕr-us, "coming after"] *Future time, after ages, posterity.*

post-ĕrus, ĕra, ĕrum, adj. [post, "after, afterwards"] *Coming after, following next.* As Subst.: **postĕri**, ōrum, m. plur. *Posterity.*

postŭlo, āvi, ātum, āre, v. a. [usually considered akin to posco, "to require"] *To ask, require, desire.*

pōt-ĭo, iōnis, f. [pōt-o, "to drink"] *A drinking; draught.*

pŏt-ĭor, ītus sum, īri, v. dep. [pŏt-is, "powerful"] With Gen.: *To become master of; to have, or get, possession of.*

pŏt-ĭus, comp. adj. [adverbial neut. of pŏtĭor, "preferable"] *Rather, by preference.*

praecep-tum, ti, n. [for praecap-tum; fr. praecĭpĭo, "to order"] *An order, command; a rule.*

prae-cīdo, cīdi, cīsum, cīdĕre, v. a. [for prae-caedo; fr. prae, "before;" caedo, "to cut off"] *To settle a matter shortly, to be concise.*

prae-cĭpĭo, cēpi, ceptum, cĭpĕre, v. a. and n. [for prae-căpĭo; fr. prae, "beforehand;" căpĭo, "to take"] *To enjoin, bid; to give rules,* or *precepts, about.*

praeclār-e, adv. [praeclār-us, in force of "excellent"] *Excellently, right well, admirably.*

prae-clārus, clāra, clārum, adj. [prae, in "augmentative" force; clārus, "bright"] *Splendid, noble, remarkable.*

prae-dīco, dixi, dictum, dīcĕre, v. a. [prae, "beforehand;" dīco, "to speak"] *To foretell, predict.*

prae-dĭco, dĭcāvi, dĭcātum, dĭcāre, v. a. [prae, "publicly;" dĭco, "to proclaim"] *To proclaim publicly; to declare, publish.* Without nearer Object: *To vaunt, make boast.*

prae-d-ĭtus, ĭta, ĭtum, adj. [prae, "before *or* above;" d-o, "to give"] With Abl.: *Endued, endowed, provided with.*

prae-m-ĭum, i, n. [for prae em-ĭum; fr. prae, "beyond *or* above;" ĕm-o, "to take"] *Profit, advantage; reward, recompense.*

prae-scrībo, scripsi, scriptum, scrībĕre, v. a. [prae, "before;" scrībo, "to write"] *To order, appoint, ordain.*

prae-ser-tim, adv. [prae, "before;" sĕr-o, "to arrange"] *Especially, particularly.*

praesĭd-ĭum, i, n. [praesĭd-ĕo, "to sit before;" hence, "to guard"] *Protection, defence.*

praestā-bĭlis, bĭle, adj. [praest(a)-o, in force of "to be superior, to surpass"] *Superior, surpassing*

praesta-ns, ntis, adj. [id.] *Superior, distinguished, excellent.*

prae-sto, stĭti, stĭtum and stātum, stāre, v. n. [prae, "before;" sto, "to stand"] *To be superior, to surpass.*

prae-stringo, strinxi, strictum, stringĕre, v. a. [prae, "in front;" stringo, "to bind"] *To obscure, dim, render dull.*

prae-sum, fŭi, esse, v. n. [prae, "before;" sum, "to be"] With Dat.: *To be set over; to have the charge,* or *command, of.*

praeter-ĕā, adv. [for praeter-ĕam; fr. praeter, "beyond;" ĕam, acc. sing. fem. of pron. is, "this"] *Besides, moreover, further.*

praeter-ĕo, īvi *or* ĭi, ĭtum, īre, v. n. [praeter, "beyond *or* past;" ĕo, "to go"] *To go beyond* or *past; to pass by.*

praetĕrĭ-tus, ta, tum, adj. [praetĕrĕo, "to go by" (= praeter; ī, root of ĕo)] *Gone by, past.*

prātum, i, n. *A meadow.*

prīm-ārĭus, ārĭa, ārĭum, adj. [prīm-us, "first"] *Of the first rank, principal.*

prīm-o, prīm-um, adv. [prīm-us, "first"] *Firstly, in the first place; for the first time.*

prīm-um; see prīmo.

prī-mus, ma, mum, sup. adj. [for prae-mus; fr. prae, "before;" with sup. suffix mus] *First, the first; first, foremost.*

prin-cep-s, cĭp-is, adj. [for prim-cap-s; fr. prīm-us, "first;" căp-ĭo, "to take"] *First,* whether in order or time. Of rank, *etc.: The first, principal, chief.*

princĭp-ātus, ātūs, m. [princeps, princĭp-is, "chief"] *The first* or *chief place; the pre-eminence.*

princip-ĭum, i, n. [princeps, princĭp-is, "first"] *A beginning, commencement.*

pris-tĭnus, tina, tĭnum, adj. [obsol. pris, "before"] *Former.*

prīvā-tus, ta tum adj. [prīv(a)o-, "to make *privus*," i.e. "single"] *Private, individual.* As Subst.: **privātus**, i, m. *A private person;* i.e. one not in any public office.

prīv-o, āvi, ātum, āre, v. a. [prīv-us, "single"] With Abl.: *To bereave* or *deprive of.*

prō, prep. gov. abl. *For, instead of; in return for; in behalf of.*

prŏb-e, adv. [prŏb-us, "good"] *Well, properly, thoroughly.*

prŏb-o, āvi, ātum, āre, v. a. [prŏb-us, "good"] *To esteem,* or *regard, as good; to be satisfied with, approve of.*

prŏbrum, i, n.: *Disgrace, shame; a disgraceful act.*

prŏ-bus, ba, bum, adj. [pro, "before"] *Good; virtuous, modest.*

prō-cēdo, cessi, cessum, cēdĕre, v. n. [pro, "forth;" cēdo, "to go"] *To go forth* or *out; advance, proceed.*

prōcēr-ĭtas, ĭtātis, f. [prōcērus, "lofty"] *Loftiness, height.*

prō-crĕo, crĕāvi, crĕātum, crĕāre, v. a. [pro, "forth;" crĕo, "to bring forth"] *To bring forth, produce.*

prŏcul, adv. [pro, "forward;" CEL, "to drive"] *At a distance, far off.*

prōd-ĭtĭo, ĭtiōnis, f. [prōd-o, "to betray"] *A betraying, betrayal.*

prō-do, dĭdi, dĭtum, dĕre, v. a. [pro, "forth *or* forwards;" do, "to put"] *To betray perfidiously; to hand down, transmit.*

prō-dūco, duxi, ductum, dūcĕre, v. a. [pro, "forwards;" dūco, "to lead"] *To draw out, prolong.*

proelĭum, i, n. [= pro-vilium; cp. bellum = duellum = duvilium] *A battle, engagement, fight.*

prŏ-fect-o, adv. [for pro-fact-o; fr. pro, "for;" fact-um, "a deed"] *Actually, doubtless.*

prō-fĕro, tŭli, lātum, ferre, v. a. [pro, "forwards;" fĕro, "to bear"] *To bring forwards* in speaking.

prŏ-fĭc-iscor, fec-tus sum, fĭcisci, v. dep. n. inch [for prō-făc-iscor; fr. pro, "forward;" făc-ĭo, "to make"] Of persons: *To set out, go, proceed.*

prō-fĭtĕor, fessus sum, fĭtēri, v. dep. [for prō-fătĕor; fr. pro, "openly;" fătĕor, "to own"] *To own,* or *declare publicly; to acknowledge.*

prō-fŭgĭo, fūgi, fŭgĭtum, fŭgĕre, v. n. [pro, "forth;" fŭgĭo, "to flee"] *To flee forth* or *away; to escape.*

prō-grĕdĭor, gressus sum, grĕdi, v. dep. [for prō-grăd-ĭor; from pro, "forth *or* forward;" grădĭor, "to step *or* go"] Of time: *To advance, proceed.*

prŏpāgā-tĭo, tiōnis, f. [prŏpāg(a)-o, "to set *or* plant"] *A setting,* or *planting,* of shoots, *etc.*

prŏ-pāg-o, ĭnis, f. [pro, "forwards;" pango, "to fasten," through root PAG] Of trees, *etc.*: *A layer, setting.*

prŏpe, adv. [adverbial neut. of obsol. adj. prŏpis, "near"] *Near, nigh.*

prŏprĭus, a, um, adj. *One's,* etc., *own; peculiar, proper.*

prop-ter, adverb and prep.: [prŏp-e, "near"] Adv.: *Near, nigh at hand.* Prep. gov. Acc.: *On account of.*

prō-spĭcĭo, spexi, spectum, spĭcĕre, v. n. and a [for prō-spĕcĭo; fr. pro, "before;" spĕcĭo, "to see"] Neut.: *To look out for, to provide for.* Act.: *To foresee.*

prō-sum, fŭi, desse, v. n. [pro, "for;" sum, "to be"] With Dat.: *To be useful; to do good to.*

prō-vĕho, vexi, vectum, vĕhĕre, v. a. [pro, "forwards;" vĕho, "to carry"] *To carry forwards,* or *onwards,* whether actively or figuratively; *to advance.*

prō-vĕnĭo, vēni, ventum, vĕnĭre, v. n. [pro, "forth;" vĕnĭo, "to come"] *To come forth* or *forward.*

pro-verb-ĭum, i, n. [pro, "in former times;" verb-um, in force of

"an expression"] *An old saying, proverb.*

proxĭm-e, sup. adv. [prox-ĭmus, "nearest"] *Nearest, very near; very recently.*

proxĭmus, a, um, sup. adj. [for prop-sĭmus; fr. obsol. prŏp-is, "near"] *The nearest, next,* whether preceding or following.

prūdens, ntis, adj. [contracted fr. prō-vĭdens; fr. pro, "before;" vĭdens, "seeing"] *Wise, prudent, clever, cautious.*

prūden-ter, adv. [for prūdent-ter; fr. prūdens, prūdent-is, "prudent"] *Prudently, discreetly.*

prūdent-ĭa, iae, f. [prūdens, prūdent-is, "foreseeing"] *A foreseeing, discretion, prudence.*

pūb-esco, ŭi, no sup., escĕre, v. n. [pūb-es, "of ripe age"] Of plants, *etc.*: *To grow up, ripen.*

publ-ĭcus, ica, icum, adj. [contracted and changed fr. pŏpŭl-icus; fr. pŏpŭl-us, "the people"] *Pertaining to the people; public* (as opposed to "private").

pŭ-er, ĕri, m. [root PU, "to beget"] *A boy, lad.*

pŭĕr-ĭtĭa, itiae, f. [pŭer, "a boy"] *Boyhood, childhood.*

pug-na, nae, f. [PUG, root of pungo, "to stab," *etc.*] *A fight, battle.*

pugn-o, āvi, ātum, āre, v. n. [pugn-a, "a fight"] *To fight.*

pul-cher, chra, chrum, adj. [for pol-cher; fr. pŏl-io, "to polish"] *Beautiful; noble, illustrious.*

pulchr-ĭtūdo, itūdinis, f. [pulcher, pulchr-i, "beautiful, excellent"] *Beauty.*

puppis, is (Acc. and Abl. mostly puppim and puppi), f.: *The hinder part of a ship; the poop* or *stern.*

pūr-ē, adv. [pūr-us, "pure"] *Purely, without evil.*

purpŭra, ae, f. *A purple garment.*

pū-rus, ra, rum, adj. [root PU, "to cleanse"] Of the soil: *Clean,* i.e. *free from weeds.* Morally: *Pure, spotless.*

pŭ-to, āvi, ātum, āre, v. a. [pūt-us, "clean, clear"] *To deem, suppose, think.*

Q.

quadr-ā-ginta, num. adj. indecl. *Forty* [contr. fr. quătŭor-a-ginta; fr. quătŭor, "four;" (a) connecting vowel; ginta = κοντα = "ten."]

quadrĭenn-ĭum, i, n. [quadrien-is, "pertaining to four years"] *A space of four years.*

quaero, quaesīvi, quaesītum, quaerĕre, v. a. *To seek, ask, inquire.*

quaeso, v. def. *I pray; prithee.*

quaes-tor, tōris, m. [root QUAES "to seek"] *A quaestor.* The quaestors were originally *two* in number, elected from the patricians, but in 421 B.C. this number was doubled. In 265 B.C. eight quaestors were appointed, and in 79 B.C. Sylla raised the number to sixteen. Their chief duties were (1) care of treasury; (2) custody of the public standards; (3) lodging foreign ambassadors; (4) selling the spoils of war.

quā-lis, le, adj.: Interrogative: *Of what sort,* or *kind.* Relative: *Of such sort,* or *kind.*

quam, adv. [adverbial acc. fem. of quis] *In what manner, how.* After words denoting comparison: *Than.*

quam-quam, conj. [quam, "as" repeated] *Though, although.*

quam-vis, conj. [quam, "as;" vis, 2 pers. sing. indic. pres. of vŏlo "to will *or* wish"] *Although, however, however much.*

quando, adv. and conj. Adv.: *When.* Indefinite: *Ever, at any time, since.*

quantum, adv. [adverbial neut. of quantus, "as much as"] *As much as.* In distance: *As far as.* As a correlative to tantum: *As.*

qua-ntus, nta, ntum, adj. [akin to quā-lis] *How great.* With, or without tantus: *As great, as.*

quā-re, adv. [Abl. fem. of quis, and res, respectively] Interrogative: *Why? wherefore?* Relative: *By what means, whereby.*

quartum, adv. [adverbial neut. of quartus, "fourth"] *For the fourth time.*

quar-tus, ta, tum, num. adj. [contr. fr. quătŭor-tus, fr. quătŭor, "four"] *Fourth.*

quă-si, conj [for quam-si; fr. quam, "as;" si, "if"] *As if, as though.*

quătŭor, num, adj. indecl. *Four* [akin to τέσσαρ-ες, τέτταρ-ες].

que, enclitic conj. *And*:—que . . . que, *both . . . and* [akin to τέ].

quem-ad-modum, (or separately quem ad modum), adv. [ad, "after *or* according to;" with the acc. sing. of qui, "who, which;" and of mŏdus, "manner"] *After what manner, as, how.*

quĕo, quīvi *or* quĭi, quītum, quīre, v. n. *To be able.*

quĕr-ella, ēllae, f. [quĕr-or, "to complain"] *A complaining, complaint, lamentation.*

qui, quae, quod, pron. Relative: *Who, which.*

qui, adv. [adverbial neut. abl. sing. of qui, "who," *etc.*] *In what manner, how.*

quĭ-a, conj. [adverbial old acc. plur. of qui] *Because.*

quicquid; see quisquis.

quī-cumque, quae-cumque, quod-cumque, pron. rel [qui, with indef. suffix cumque] *Whoever, whosoever; whatever, whatsoever.*

quid, adv. [adverbial neut. of quis] *Why? how?*

quī-dām, quae-dam, quod-dam, pron. indef. [qui, in "indefinite" force; suffix dam] *Some* indefinite person *or* thing; *a certain* or *particular person.*

quĭdem, adv. *Indeed*:—ne quidem, *not even.*

quĭē-sco, vi, tum, scĕre, v. n. [for quĭet-sco; fr. quĭes, quĭēt-is, "rest"] *To rest, repose.* Politically: *To keep quiet, remain neutral.*

quĭēt-e, adv. [quĭēt-us, "quiet"] *Quietly.*

quĭēt-us, a, um, adj. [quĭe-sco, "to rest," through ΚΙ, "to lie"] *At rest, enjoying rest; calm.*

quī-n, conj. [for qui-ne; fr. quī, abl. of relative pron. qui, "who, which;" ne = non, "not"] With Subj.: *That not, but that, without, from.* For corroboration: *But indeed, verily.*

quin-cunx, uncis, m. [= quinqu-unc-s; fr. quinqu-e, "five;" uncĭa, "a twelfth part of an *as*"] Of trees: *The form of the five spots on a dice;* i.e. *oblique lines.*

quinque, num. adj. indecl. *Five* [akin to Gr. πέντε].

quinquenn-ĭum, i, n. [quinquenn-is, "pertaining to five years"] *A space of five years; five years.*

quin-tus, ta, tum, num. adj. [for quinqu-tus; fr. quinqu-e, "five"] *Fifth.*

quis, quae, quid, pron. interrog.: In direct questions: *What?* i.e. *what sort of* a person *or* thing. In indirect clauses: *Who* or *what;* i.e. *what* person *or* thing.

quis, quae, quid, pron. indef. *Any one, anybody, anything; some one, somebody, something.*

quis-pĭam, quae-pĭam, quod-pĭam, pron. indef. [qui (indef.), "any;" (s) epenthetic; indef. suffix piam] *Any, some.*

quis-quam, quae-quam, quicquam *or* quid-quam, pron. indef. [quis, "any one;" suffix quam] *Any, any whatever.*

quis-que, quae-que, quod-que, pron. indef. [quis, "any;" suffix que] *Each, every, any.*

quis-quis, no fem., quic-quid, quid-quid *or* quod-quod, pron. indef. *Whatever, whatsoever.*

quī-vis, quae-vis, quod vis, pron. indef. [qui, "who;" vis, 2. pers. sing. of vŏlo, "to will"] *Who,* or *what, you please* or *will*; *any whatever.*

quō, adv. [for quo-m, old form of que-m, acc. masc. sing. of qui, "who"] *Whither, to what end, for what purpose, why?*

quō-ad, adv. [for quom-ad; fr. quom, old form of quem, acc. masc. sing. of qui, "who, which," *etc.*; ăd, "to"] *Till, until, as far as.*

quō-circa, adv. [for quom-circa. fr. quo-m, old form of quem, masc.

acc. sing. of qui; circa, "respecting"] *For which reason, wherefore, on which account.*

quod, conj. [adverbial acc. neut. sing. of qui] *In that, because that,* [illegible] With other conjunctions: *But.*

quō-mĭnus, (or, as two words, quo minus), conj. With Subj. after verbs of hindering, preventing, *etc.*: *That . . . not; but that; from* doing

quō-mŏdo, adv. [adverbial ablatives of qui, "what;" mŏdus, "manner"] *In what manner, how.*

quon-dam, adv. [for quom-dam; fr. quom, old form of quem, acc. of qui; suffix dam] *At a certain time; formerly, sometimes.*

quŏn-ĭam, conj. [for quom-jam; fr. quom = quum, "since;" jam, "now"] *Since now, seeing that.*

quŏque, conj. *Also, too.*

quo-rsum (quo-rsus), adv. [contr. fr. quom-versum *or* versus; fr. quo-m (= quem), masc. acc. sing. of qui, "who, which;" versum (*or* versus), "towards"] *Towards which* or *what place*; *to what purpose* or *end?*

quŏt-ĭens, adv. [quot, "how many"] *How many times; as many times.*

quum (old form **quom**), relative adv. and causal conj. [for quom = quem, fr. qui, "who"] Relative Adv.: *When*, quum . . . tum, *while . . . so too; not only . . . but also; both . . . and;*—(in a climax) *both . . . and especially; not only . . . but more particularly.*

R.

rā-mus, mi, m. *A branch, bough.*

ră-tĭo, tiōnis, f. [root RA, "to think"] *A reckoning, account; reason.*

rĕ-cēdo, cessi, cessum, cēdĕre, v. n. [rĕ, "away;" cēdo, "to go"] *To go away, withdraw, depart.*

rĕcens, ntis, adj. *Fresh, recent.*

rĕ-cĭpĭo, cēpi, ceptum, cĭpĕre, v. a. [for rĕ-căpĭo; fr. rĕ, "back again;" căpĭo, "to take"] *To take* or *get back again.*

rĕ-cĭto, cĭtāvi, cĭtātum, cĭtāre, v. a. [rĕ, "without force;" cĭto, in force of "to call out, announce"] *To read out* or *aloud.*

rĕ-cŏquo, coxi, coctum, cŏquĕre, v. a. [rĕ, "again;" cŏquo, "to cook"] *To cook* or *boil, again.*

rĕcordā-tĭo, tiōnis, f. [rĕcord(a)-or, "to call to mind"] *A calling to mind; recollection.*

rĕ-cord-or, ātus sum, āri, v. dep. [rĕ, "again;" cor, cord-is, "the heart"] *To call to mind, recollect.*

rect-e, adv. [rect-us, "right"] *Rightly, properly.*

rec-tus, ta, tum, adj. [for reg-tus; fr. rĕg-o, "to lead straight"] *Upright.*

rĕ-cūs-o, āvi, ātum, āre, v. a. [for rĕ-caus-o; fr. rĕ, "against;" caus-a, "a cause"] *To refuse, decline.*

red-do, dĭdi, dĭtum, dĕre, v. a. [red (= rĕ with d for de, demonstrative), "back;" do, "to give"] *To give back, restore.*

rĕd-ĕo, ĭvi *or* ĭi, ĭtum, īre, v. n. [red (see red-do), "back;" ĕo, "to go"] *To go,* or *come, back.*

rĕ-dūco, duxi, ductum, dūcĕre, v. a [rĕ, "back;" dūco, "to lead"] *To lead,* or *conduct, back to one's house.*

rĕ-fercĭo, fersi, fertum, fercīre, v. a. [for rĕ-farcĭo; fr. rĕ, in "intensive" force; farcĭo, "to stuff"] *To stuff completely; to cram.*

rĕ-fĕro, tŭli (and ret-tŭli), lātum, ferre, v. a. irreg. [rĕ, "back;" fĕro, "to bear"] *To bear* or *carry, again* or *back.*

rĕfertus, a, um: part. perf. pass. of rĕfercĭo. *Filled up, completely filled.*

rĕ-fĭcĭo, fēci, fectum, fĭcĕre, v. a. [for rĕ-făcĭo; fr. rĕ, "again;" făcĭo, "to make"] *To restore, refresh, recruit.*

re-frīgĕrā-tĭo, tiōnis, f. [re-frīgĕr(a)-o, "to cool"] *Coolness.*

re-frīgĕro, frīgĕrāvi, frīgĕrātum, frīgĕrāre, v. a. [rĕ, "without force;" frīgĕro, "to cool"] *To cool.* Pass. in reflexive force: *To cool one's self.*

rēg-ālis, āle, adj. [rex, rēg-is, "a king"] *Of, or belonging to, a king; regal.*

regn-o, āvi, ātum, āre, v. n. [regn-um, "a kingdom"] *To rule, reign.*

reg-num, ni, n. [rĕg-o, "to rule"] *Royalty; a kingdom.*

rĕgo, rexi, rectum, rĕgĕre, v. a. [root REG, "to extend"] *To rule; to guide.*

rĕ laxo, laxāvi, laxātum, laxāre. v. a. [rĕ, "again;" laxo, "to stretch out"] With personal pron. in reflexive force: *To release, set free, liberate* one's self.

rĕlĭgā-tĭo, tiōnis, f. [rĕlĭg(a)-o, "to bind *or* tie up"] *A binding,* or *tying, up.*

rĕ-linquo, līqui, lictum, linquĕre, v. a. [rĕ, "behind;" linquo, "to leave"] *To leave behind.*

rĕllĭqu-ĭae, ĭārum, f. [rĕli(n)-quo, "to leave"] *The remains, remainder,* of a thing.

rĕlĭqu-us, a, um, adj [rĕ-linquo] *That is left* or *remains, remaining.*

rĕ-măn-ĕo, mansi, no sup., mănēre, v. n. [rĕ, "behind;" mănĕo, "to remain"] *To remain* or *continue.*

rĕ-mĭn-iscor, no perf., isci, v. *To call back to mind, remember, recollect* [for rĕ-mĕn-iscor: fr. re, "again;" root MEN, "to think"]

rĕmis-sus, sa, sum, adj. [for rĕmitt-sus; fr. rĕmitt-o, in force of "to slack, unloose"] *Relaxed, slackened.* Of conversation: *Cheerful, open.*

rĕ-mŏvĕo, mōvi, mōtum, movēre, v. a. [rĕ, "back;" mŏvĕo, "to move"] *To remove, withdraw.*

rĕpastĭnā-tĭo, tiōnis, f. [rĕpastĭn(a)-o, "to dig up again"] *A digging up again, a re-digging.*

rĕpent-e, adv. [rĕpens, rĕpentis, "sudden"] *Suddenly.*

rĕ-pĕrĭo, pĕri, pertum, perīre, v. a. [for rĕ-părio; fr. rĕ, "again;" părio, "to produce"] *To find, discover.*

rĕpŭdĭ-o, āvi, ātum, āre, v. a. [rĕpŭdi-um, "divorce"] *To scorn, disdain.*

rĕ-pŭĕrasco, no perf. nor sup., pŭĕrascĕre, v. n. [rĕ, "again;" pŭĕrasco, "to become a boy"] *To become a boy again.*

rĕ-pugno, pugnāvi, pugnātum, pugnāre, v. n. [rĕ, "against *or* in opposition;" pugno, "to fight"] *To resist; to make,* or *offer, resistance.*

rĕ-quĭes, quiētis and quiĕi (Dat. Sing. and all cases in Plur. wanting), f. [rĕ, "without force;" quies, "rest"] *Rest, repose.*

rĕquīro, quīsīvi *or* quīsĭi, quīsītum, quīrĕre, v. a. [for rĕ-quaero; fr. rĕ, "again;" quaero, "to seek"] With accessory notion of need: *To need, require.*

res, rĕi, f. [root VER, "to speak"] *A thing, matter.*

rĕ-servo, servāvi, servātum, servāre, v. a. [rĕ, "back;" servo, "to keep"] *To keep back, reserve.*

rĕ-sĭdĕo, sēdi, no sup., sĭdēre, v. n. [for rĕ-sĕdĕo; fr. rĕ, "back;" sĕdĕo, "to sit"] *To remain, reside.*

rĕ-sisto, stiti, no sup., sistĕre, v. n. [rĕ, "against;" sisto, "to stand"] *To withstand, resist, oppose.*

respec-to, tāvi, tātum, tāre, v. a. intens. [rĕ, "look," and root SPEC, "to see"] *To look at earnestly* or *repeatedly.*

re-spondĕo, spondi, sponsum, spondēre, v. a. and n. [rĕ, "in return;" spondĕo, "to promise"] *To answer, reply.*

respon-sum, si, n. [for respond-sum; fr. respond-ĕo, "to answer"] *An answer, reply.*

re-stĭtŭo, stĭtŭi, stĭtūtum, stĭtŭĕre, v. a. [for rĕ-stătŭo; fr. rĕ, "again;" stătŭo, "to set up"] *To set up again, to replace.*

re-sto, stĭti, no sup., stāre, v. n. [rĕ, "behind;" sto, "to stand"] *To remain, be left.*

rĕ-tardo, tardāvi, tardātum, tardāre, v. a. [rĕ, "back;" tardo, "to delay"] *To delay, to hinder.*

rĕ-tĭnĕo, tĭnŭi, tentum, tĭnēre, v. a. [for rĕ-tĕnĕo; fr. rĕ; tĕnĕo, "to hold"] *To hold,* or *keep, back; to detain.*

rĕ-trăho, traxi, tractum, trăhĕre, v. a. [rĕ, "back;" trăho, "to drag"] *To drag back, bring back by force.*

rĕ-vertor, versus, sum, verti, v. dep. n. [rĕ, "back;" vertor (pass. of verto, in reflexive force), "to turn one's self"] *To turn one's self back; to return, go back again.*

rĕ-vŏco, vŏcāvi, vŏcātum, vŏcāre, v. a. [rĕ, "back;" vŏco, "to call"] *To call back, recall.*

rex, rēgis, m. [for reg-s; fr. rĕg-o, "to rule"] *A king.*

rīdĕo, rīsi, rīsum, rīdēre, v. n. *To laugh.*

rō-b-ur, ŏris, n. [root RAB = LAB, so labor] *Strength.*

rōbus-tus, ta, tum, adj. [for rōbor-tus; fr. rōbur; rōbŏr-is, in force of "hardness"] Of persons: *Hardy, strong, robust.*

rōr-o, āvi, ātum, āre, v. a. [ros, rōr-is, "dew"] *To bedew, moisten, wet.*

ros-trum, tri, n. [for rod-trum; fr. rōd-o, "to gnaw"] Of a ship: *The beak*, or *projecting prow.* Plur.: Rostra, *The Rostra*; i.e. the place in the forum whence public men addressed the people, and which was so called from being ornamented with the *beaks* of the ships of the Antiates taken in the Latin War.

rūga, ae, f. *A wrinkle* in the the face, skin.

rūmor, ōris, m. [root RU, "to rush"] *Report, common talk, rumour.*

rus-tĭcus, tĭca, tĭcum, adj. [for rur-tĭcus; fr. rus, rūr-is, "the country"] *Of,* or *belonging to, the country; rustic.*

S.

săc-er, ra, rum, adj. [root SAC, "to bind"] *Sacred, consecrated, dedicated, holy.* As Subst.: **săcrum**, i, n. *A religious rite,* or *solemnity.*

sācerdōt-ĭum, i, n. [sācer-dos, sacerdōt-is, "a priest"] *A priesthood.*

sācrum, i; see săcer.

saecu-lum, i; n. [root SA, "to sow"] *A generation; race.*

saep-e, adv. [obsol. saep-is, "frequent"] *Frequently, often.*

sal-tus, tūs, m. [săl-Io, "to leap"] *A leaping; a leap.*

sălubr-ĭter, adv. [sălubr-is, "healthful"] *Healthfully, salubriously.*

sălūs, tis, f. [= salv-ts, from salveo, "to be well," root SA, "to save"] *Safety.*

sălūt-āris, āre, adj. [sălus, sălūt-is, "health"] *Healthful, healthy.*

sălūt-o, āvi, ātum, āre, v. a. [sălus, sălūt-is, "health"] *To wish health to, to salute.*

sān-e, adv. [sān-us, "sound in mind;" root SA, "to be safe"] *Well, truly, indeed.*

săpĭ-ens, entis, adj. [săpĭ-o, "to be wise"] *Wise.* As Subst. m.: *A wise man.*

săpĭent-er, adv. [for săpĭent-ter; fr. săpĭens, săpĭent-is, "wise"] *Wisely, as a wise man,* etc., *would do.*

săpĭent-ĭa, iae, f. [săpĭens, săpĭent-is] *Wisdom, discretion, prudence.*

săp-ĭo, īvi *or* ĭi, no sup., ĕre, v. n. [akin to ὀπός, "juice;" Lat. sucus; Eng. sap] *To be wise,* or *discreet.*

sar-mentum, menti, n. [for sarp-mentum; fr. sarp-o, "to cut off"] *A twig* cut from a tree.

săt; see sătis.

săt-ĭĕtas, ĭĕtātis, f. [săt-is (adj.), "enough"] *Satiety, disgust, loathing.*

săt-ĭo, ĭāvi, ĭātum, ĭāre [root SAT, "to be sated"] *To satisfy, sate.*

săt-is (săt), adv. *Sufficiently, enough.* As Adj.: *Sufficient. enough* [id.].

sătŭr-ĭtas, ĭtātis, f. [sătur, "full"] *Fulness, abundance.*

să-tus, tūs, m. [sĕro, "to plant," through root SA] Of vines: *A planting.*

scaena, ae, f. [root SCA, "to cover"] *The stage* of a theatre.

scando, scandi, scansum, scandĕre, v. a. [root SCAND, "to climb"] *To climb, mount, ascend.*

scĕlus, ĕris, n.: *A wicked*, or *impious, deed.*

scĭent-ĭa, iae, f. [sciens, scient-is, "knowing"] *Knowledge, skill.*

scī-lĭcet, adv. [contr. fr. scire licet, "it is permitted to know"] *Indeed, in truth, certainly.* Ironically: *In good truth, forsooth.*

scĭo, scīvi *or* scĭi, scītum, scīre, v. a.: *To know.*

scortum, i, n. *A courtezan, harlot.*

scrībo, scripsi, scriptum, scrīb-ĕre, v. a. *To write*, in the fullest sense of the term.

sĕcund-um, prĕp. gov. acc. [sĕcund-us, in etym. force of "following"] *According to, in accordance with.*

sĕc-ūris, ūris, f. [sĕc-o, "to cut"] *An axe, hatchet.*

sĕd, conj. [same word as sed = sine, "without"] *But, yet.*

sĕdeo, sēdi, sessum, sĕdēre, v. n. [root SED, "to sit"] *To sit.*

sĕ-ges, gĕtis, [for să-ges; fr. sĕ-ro, "to sow," through root SA] *A corn-field, corn crop.*

sē-men, mĭnis, n. [for sā-men; fr. sĕro, "to sow," through root SA] *Seed.*

sem-per, adv. [root SIM, "to be alike"] *Always.*

sĕn ātor, ātōris, m. [sĕnex, sĕn-is, "an old man"] *A senator*, as one originally appointed from among the older men.

sĕn-ātus, ātūs, m. [id.] *The Senate;* i.e. *the council*, or *assembly, of elders.*

sĕnect-a, ae, f. [sĕnect-us, "old"] *Old age.*

sĕnec-tus, tūtis, f. [for sĕnic-tus; fr. sĕnex, (old gen.) sĕnĭc-is, "old"] *Old age.*

sĕn-esco, ŭi, no sup., escĕre, v. n. inch. [sĕn-ĕo, "to be old."] *To grow*, or *become, old.*

sĕn-ex, is (originally ĭcis), adj. [sĕn-ĕo, "to be old"] *Old, aged, full of years.* As Subst. m.: *An old man.*

sĕn-īlis, īle, adj. [sĕnex, sĕn-is] *Of*, or *belonging to, an old man: aged.*

sĕn-ĭum, i, n. [sĕn-ĕo, "to be old;" hence, "to be feeble from age"] *Feebleness, debility of age.*

sen-sim, adv. [for sent-sim; fr. sent-ĭo, "to perceive"] As opp. to what is foreseen: *Slowly, gently, gradually.*

sen sus, sūs, m. [for sent-sus; fr. sent-ĭo, "to feel"] *Feeling, sense.* Plur.: *The senses.*

sentent-ĭa, iae, f [for sĕn-tient-ia; fr. sentiens, sentient-is, "thinking"] *A way of thinking; an opinion; an* official *sentence* or *decision.*

sentīna, ae, f. *The water in the hold of a vessel; bilge-water.*

sentĭo. sensi, sensum, sent-īre, v. a.: *To discern* by the senses; *to feel, hear, see.*

septem, num. adj. indecl. *Seven* [akin to Gr. ἑπτά].

sept-ĭmus, ĭma, ĭmum, num. adj. [sept-em, "seven"] *Seventh.*

sept-ŭā-ginta, num. adj. indecl. [sept-em, "seven;" (ua) epenthetic; ginta (= κοντα) "ten"] *Seventy.*

sĕpul-crum, cri, n. [sĕpĕl-io, "to bury"] *A tomb, sepulchre.*

sĕpul-tura, tūrae, f. [id.] *A burying, burial, sepulture.*

sĕqu-or, ūtus (*or* sec-) sum, i. v. dep. [root SEC, "to follow"] *To follow.*

ser-mo, mōnis, m. [commonly referred to sĕr-o, "to connect"] *Conversation, discourse.*

sĕro, sēvi, sātum, sĕrĕre, v. a. [root SA, "to sow"] Of trees: *To plant.*

serp-o, si, tum, ĕre, v. n. [root SERP, "to creep"] Of the vine: *To creep along; to proceed*, or *advance, by degrees.*

serv-o, āvi, ātum, āre, v. a. [root SER, "to drag," from an enemy, hence] *To keep, preserve.*

serv-us, i, m. [root SER, "to drag" into captivity] *A slave, servant.*

sĕvēr-ĭtas, ītātis, f. [sĕvērus, "serious"] *Seriousness; sternness.*

sex, num. adj. plur. indecl. *Six* [akin to Gr. ἕξ].

sex-ā-ginta, num. adj. indecl. [sex, "six;" (ā) connecting vowel; ginta = κοντα = "ten"] *Sixty.*

sex-tus, ta, tum, num. adj. [sex, "six"] *Sixth.*

si, conj. *If* [akin to Gr. εἰ].

si-c, adv. [for si-ce, akin to hic, "this;" suffix ce] *In this way, so, thus; in such a way* or *manner:*—sic . . . ut, *in such a way . . . that.*

sicc-ĭtas, ītātis, f. [sicc-us, "dry"] *Dryness.*

sīc-ut (sīc-ŭti), adv. [sic, "so;" ut, "as"] *So as, just as; as if, just as if*

sign-ĭ-fĭc-o, āvi, ātum, āre, v. a. [for sign-ĭ-făc-o; fr. sign-um, "a sign;" (i) connecting vowel; făc-io, "to make"] *To show, point out, indicate.*

silv-esco, no perf. nor sup., escĕre, v. n. inch. [silv-a, in force of "foliage"] *To make leaves alone; to run to wood.*

sĭm-ĭlis, ĭle, adj. [root SIM, "to be like"] *Like, similar.*

sim-plex, plĭcis, adj. [for sim-plic-s; fr. sim = sem in semel; plĭc-o, "to fold"] *Simple, plain.*

sī-n, conj. [shortened fr. si-ne; fr. si, "if;" ne, "not"] *If on the contrary, if however, but if.*

sĭne, prep. gov. abl. *Without.*

sī-qui, qua, quid *or* quod, indef. pron. adj. [si, "if;" qui, "any"] *If any.*

sī-quĭdem, conj. [si, "if;" quĭdem, "indeed"] *If indeed.*

sī-quis, siquid, indef. pron. subst. [si, "if;" quis, "any one"] *If any one* or *anybody; if anything.*

sĭ-tis, tis (Acc. sĭtim; Abl. sĭti), f. *Thirst.*

sī-ve, (contr. **seu**), conj. [si, "if;" ve, "or"] *Or, if whether:*—sive . . . sive, . . . *be it that . . . or that; if . . . or if; whether . . . or.*

socer, ĕri, m. *A father-in-law* [akin to Gr. ἑκυρ-ός].

sŏcĭus, i, m. [root SEC, "to follow"] *A comrade, companion, confederate.*

sŏdālis, is, comm. gen. [root SED, "to sit," hence, "a table companion"] *A companion.*

sŏdāl-ĭtas, ītātis, f. [sŏdāl-is, "a companion"] *A company assembled for feasting, a dining club.*

sōl, sōlis, m. [root SOL, "to shine;" other forms are SER, σελ, σειρ: cp. serenus; σελήνη, Σείριος] *The sun.*

sŏl-ĕo, ĭtus, sum, ēre, v. semi-dep. n. *To be accustomed* or *wont; to be customary* or *usual.*

soll-ers, ertis, adj. [for soll-art-s; fr. soll-us, "all, whole;" ars, art-is, "art"] *Skilled, skilful, expert.*

sollert-ĭa, ĭae, f. [sollers, sollert-is, "clever"] *Cleverness, dexterity.*

sollĭcĭt-o, āvi, ātum, āre, v. a. [sollĭcĭt-us, "anxious"] *To render anxious* or *disturbed in mind.*

soll-ĭ-cĭ-tus, ta, tum, adj. [soll-us (= totus), "whole:" (i) connecting vowel; cĭ-ĕo, "to move" Mentally: *Agitated, disturbed, anxious.*

sōl-um, adv. [adverbial neut. of sōl-us, "alone"] *Alone, only.*

sōlus, a, um (Gen., solīus; Dat., soli), adj. *Alone, only, sole.*

somnĭcŭl-ōsus, ōsa, ōsum, adj. [somnus, "sleep," through obsol. dim. somnĭcŭl-us] *Sleepy, drowsy, slothful.*

som-nus, ni, m. [root SOP, "to sleep"] *Sleep.*

spar-go, si, sum, gĕre, v. a. [root SPAR, "to scatter"] *To scatter, strew.*

spătĭum, i, n. *A race-course.* Of time: *A space, interval.*

spĕcĭ-es, ēi, f. [spĕcĭ-o, "to see"] *Appearance, beauty.*

spec-to, tāvi, tātum, tāre, v. a. intens. [spĕc-io, "to behold"] *To look at, behold.* Without Object: *To be a spectator* at games.

sperno, sprēvi, sprētum, sper-nĕre, v. a. [root SPER, "to destroy"] *To despise, hold in light esteem, scorn.*

spēr-o, āvi, ātum, āre, v. a: *To hope for, expect.* With Inf.: *To hope*, or *expect, to* do.

spē-s, ĕi (Gen. Dat. and Abl. Plur. only in post-classical writers), f. [for spēr-s, fr. spēr-o, as seen by *spēr-es*, an old Acc. Plur. in one of the earliest Roman writers] *Hope, expectation.*

spīca, ae, f. *An ear* of corn.

spīcum, i, n. = spīca.

spīr-ĭtus, ītūs, m. [spīro, "to breathe"] *A breathing, breath.*

splend-esco, ŭi, no sup., escĕre, v. n. inch. [splend-ĕo, "to shine"] *To become shining* or *bright*; *to grow bright.*

splendĭd-e, adv. [splendĭd-us, "splendid, noble"] *Splendidly, nobly.*

splend-or, ōris, m. [splend-ĕo, "to shine"] *Magnificence, splendour.*

sponte; see spontis.

spon-tis, Gen., and **spon-te**, Abl. (fr. an obsolete **spons**, of which no other cases than the above are found), f. [for spond-tis and spond-te, fr. spond-ĕo, "to pledge"] *Of one's (my, thine, his,* etc.) *own accord*; *freely.*

stădĭum, i, n. *A race-course* for runners [Gr. στάδιον].

stă-tĭo, tĭōnis, f. [st(a)-o, "to stand"] Of soldiers: *A post, outpost, station.*

stercŏr-o, āvi, ātum, āre, v. a. [stercus, stercŏr-is, "dung, manure"] *To dung*, or *manure*, the ground.

stī-pen-dĭum, i, n. [for stip-pend-ium; fr. stips, stīpis, in original force of "small coin" heaped up; pendo, "to pay"] *Military service.*

stīp-o, āvi, ātum, āre, v. a. [root STIP, "to crowd together"] *To surround, encompass.*

stirps, is, f. (rarely m.) *The lower part* of a tree, plant, *etc.*; *a stock, stem*; *a stalk.*

sto, stĕti, stătum, stāre, v. n. [root STA, "to stand"] *To stand.*

strŭ-o, xi, ctum, ĕre, v. a. [root STER, "to strew"] *To build, erect, construct.*

stŭdĭōs-e, adv. [stŭdĭōs-us, "eager, zealous"] *Eagerly, zealously, diligently, carefully.*

stŭd-ĭum, i, n. [stŭd-ĕo, "to be eager"] *Eagerness, eager desire, fondness.*

stult-ĭtĭa, ĭtĭae, f. [stultus, "foolish"] *Foolishness, folly.*

stul-tus, ta, tum, adj. [akin to stŏl-ĭdus, "dull"] *Foolish, silly, stupid.*

stŭprum, i, n. *Debauchery.*

suādĕo, suāsi, suāsum, suādēre, v. a. [root SVAD, "to please"] *To advise, recommend.*

suā-sor, sōris, m. [for suad-sor; fr. suād-ĕo, "to advocate, *or* support," the passing of a law] *One who advocates*, or *supports*, the passing of a law.

suav-ĭtas, ītātis, f. [suavis, "sweet, agreeable"] *Sweetness, agreeableness, pleasantness.*

sŭb-ĭgo, ēgi, actum, ĭgĕre, v. a. [for sŭb-ăgo; fr. sŭb, "from beneath;" ăgo, "to put in motion"] Of the soil, *etc.*, as Object; *To turn up*; *to break, dig*, or *plough up.*

sŭbĭt-o, adv. [sŭbĭt-us, "sudden"] *Suddenly, on a sudden.*

sub-vĕnĭo, vēni, ventum, vĕnīre, v. n. [sŭb, "behind;" vĕnĭo, "to come"] *To aid, assist, succour.*

succīd-ĭa, ĭae, f. [succīd-o, "to cut below"] *A flitch* of bacon.

suc-cumbo, cŭbŭi, cŭbĭtum, cumbĕre, v. n. [for sub-cumbo; fr. sŭb, "beneath;" cumbo, "to lie down"] *To yield, submit.*

sūc-us, i, m. [for sūg-us; fr. sūg-o, "to suck"] *The* natural *moisture* in persons or things.

sŭi. *Of himself, herself, itself*, or *themselves.*

sum, fŭi, esse, v. n. [roots ES, "to be;" and FU, "to be"] *To be.*

sū-mo, mpsi, mptum, mĕre, v. a. [contr. fr. sŭb-ĕmo; fr. sŭb, "up;" ĕmo, "to take"] *To take up, lay hold of.*

sŭpĕr-o, āvi, ātum, āre, v. a. [illegible] *To [illegible], vanquish, overcome.*

sŭpĕr-us, a, um, adj. [sŭper, "above"] *High.*

supervacaneus, a, um, adj. [a lengthened form of supervacuus; super, in "intensive" force; VAC, "to be empty"] *Needless, above what is necessary.*

supplĭc-ium, i. m. [supplic-o, "to kneel down"] *Punishment.*

sus-cĭpio, cēpi, ceptum, cipĕre, v. a. [for subs-căpio; fr. subs (= sŭb), "from beneath;" căpio, "to take or lay hold of"] *To undertake, take in hand.*

suspĭc-or, ātus, sum, āri, v. dep. [suspic-io, "to look at secretly;" hence, "to mistrust, suspect"] *To mistrust, suspect.*

susten-to, tāvi, tātum, tāre, v. a. intens. [sustinĕo, "to hold up"] *To support, sustain, preserve.*

sus-tĭnĕo, tinŭi, tentum, tinĕre, v. a. [for subs-tĕnĕo; fr. subs (= sŭb, "upwards, up;" tĕnĕo, "to hold"] *To bear, support, sustain.*

sŭ-us, a, um, pron. poss. [sŭi, "of himself," etc.] *Of, or belonging to, himself.*

T.

tā-lis, le, adj. *Of such a kind, such*:—tālis . . . quālis, *such . . . as*.—As Subst.: **tālia**, um, n. plur. *Such things* [prob. akin to demonstr. pronominal root TO, "this;" and Gr. article τό].

tālus, i, m. *A knuckle-bone* of animals.

tam, adv. [prob. akin to tā-lis, "such"] With Adj. or Adv.: *So, so very*:- tam . . . quam, *so . . . as.*

tămen, adv. [perhaps a lengthened form of tam, "so"] *Nevertheless, yet, however.*

tam-quam (tan-quam), adv. [tam, "so;" quam, "as"] *So as, just as; just as if, just as though.*

tan-dem, adv. [for tam-dem; fr. tam, "so," demonstrative suffix dem] *At length, at last.* In interrogative clause: *Pray, pray now, now, then.*

tantŭ-lus, la, lum, adj. dim. [for tantŏ-lus; fr. tantus, ([illegible] gen.) tantō-i, in force of "so small"] *So small, so little.*

tant-um, adv. [adverbial neut. of tant-us, "so much," also "so little"] *So much.*—tantum . . . quantum, *so much . . . as*; *only.*

tant-us, a, um, adj. *So much.*

tar-dus, da, dum, adj. [prob. for trah-dus; fr. trăh-o, "to draw"] *Slow, stupid.*

taurus, i, m. *A bull* [Gr. ταῦρος; cf. Anglo-Saxon *steor*; English *steer*].

tĕmĕr-e, adv. [obsol. tĕmĕr-us, "despising"] *Rashly, at random, inconsiderately.*

tĕmĕr-ĭtas, itātis, f. [id., in force of "rash"] *Rashness, temerity.*

tempĕrant-ĭa, iae, f. [tempĕrans, tempĕrant-is, "moderate"] *Moderation.*

tempestīv-ĭtas, itātis, f. [tempestīv-us, "seasonable"] *Seasonableness.*

tempest-īvus, iva, ivum, adj. [for tempestāt-ivus; fr. tempestas, tempestāt-is, "a season"] *Seasonable, timely.*

tem-pus, pŏris, n. [root TEM, "to cut;" hence, "a portion of time"] *Time* in general; *an occasion, season.*

tĕn-ĕo, ŭi, tum, ēre, v. a. [akin to ten-do, "to stretch"] *To hold, keep, have.* Mentally or morally: *To take hold*, or *possession, of* one or one's mind.

tĕnŭ-is, e, adj. [root TEN, "to stretch"] *Thin, slender.* Of health: *Indifferent, poor, feeble.*

tĕp ĕ-făcio, fēci, factum, făcĕre, v. a. [tĕp-ĕo, "to be warm;" (ĕ) connecting vowel; făcio, "to make"] *To warm.*

tĕp-or, ōris, m. [tĕp-ĕo, "to be moderately warm"] *Moderate*, or *gentle, warmth.*

termĭn-o, āvi, ātum, āre, v. a. [termin-us, "a boundary"] *To close, finish.*

ter-mĭnus, mini, m. [root TER or TRA, "to pass over"] *A boundary-line, boundary.*

terra, ae, f. [root TORS, "to dry"] *The earth*, as such.

ter-tĭus, tĭa, tĭum, num. adj. [tres, t(e)r-ĭum, "three"] *Third.*

tessĕr-a, ae, f. *A die* or *dice* [Gr. τέσσαρες, "four"].

thĕātrum, i, n. *A theatre* [Gr. θέατρον].

tībĭ-cen, cĭnis, m. [contr. and changed fr. tībĭ-ĭ-can; fr. tībĭ-a, "a pipe *or* flute;" (i) connecting vowel; căn-o, "to play" on a musical instrument] *A piper, flute-player.*

tĭm-ĕo, ŭi, no sup., ēre, v. n. *To fear, be afraid.*

tītillā-tĭo, tĭōnis, f. [tītill(a) o, "to tickle"] *A tickling, titillation.*

tŏg-a, ae, f. [for tĕg-a; fr. tĕg-o, "to cover"] *A toga*; i. e., the outer garment of a Roman citizen in time of peace.

tŏlĕrā-bĭlis, bĭle, adj. [tŏlĕr(a)-o, "to bear"] *That may*, or *can, be borne; endurable.*

tollo, sustŭli, sublātum, tollĕre, v. a. [root TOL or TUL, "to lift"] *To lift up, raise*, whether actually or figuratively; *to take away, remove.*

tŏt, num. adj. indecl. [akin to tōtus] *So many.*

tō-tus, ta, tum (Gen., tōtĭus; Dat., tōti) adj. *The whole* or *entire*; *the whole of.*

trac-to, tāvi, tātum, tāre, v. a. intens. [for trah-to; fr. trăh-o] *To take in one's hand, to handle.*

trā-do, dĭdi, dĭtum, dĕre, v. a. [tra (= trans), "across;" do, "to give"] *To give up, transmit; to narrate, recount.*

trā-dūco, duxi, ductum, dūcĕre, v. a. [tra (= trans), "across;" dūco, "to lead"] Of time as Object: *To pass, spend.*

trăgēdĭa, ae, f. *Tragedy* [τραγῳδία, literally "goat song," because at the representation of early tragedies a goat was sacrificed, or was given as the prize; or else because the actors were clothed in goat-skins].

tranquillus, a, um, adj. *Calm, quiet, still.*

trĭb-ūnus, ūni, m. [trĭb-us, "a tribe"] *A tribune.*

trĭb-uo, ŭi, ūtum, ŭĕre, v. a. *To give, bestow, grant.*

trīc-ēsĭmus, ēsĭma, ēsĭmum, num. adj. [contr. fr. trīgint-ēsĭmus; fr. trīginta, "thirty"] *Thirtieth.*

trist-e, adv. [adverbial neut. sing. of tristis, "sad"] *Sadly, sorrowfully.*

trĭumph-o, āvi, ātum, āre, v.n. [trĭump-us, "a triumph"] *To have*, or *enjoy, a triumph.*

trĭumphus, i, m. *A victory, triumph.*

truncus, i, m. *The trunk*, or *stem*, of a tree.

tu (Gen., tŭi; Dat., tĭbi), pron. pers. *Thou, you* [τύ, Doric form of σύ].

tŭ-ĕor, ĭtus sum, ēri, v. dep.: *To look at*, or *upon; to behold.* With accessory notion of care or protection: *To protect, defend.*

tum, adv.: *At that time; then.* In correlative statements: tum . . . tum . . . *first . . . then; now . . . now; as well . . . as; both . . . and.* In a climax: quum . . . tum; see quum.

turba, ae, f. [root TUR, "to make a noise"] *A crowd, throng.*

tŭ-us, a, um, pron. poss. [tu, "thou *or* you"] *Thy, thine; your, yours.*

tўrannus, i, m.: *A despot, tyrant, king, monarch.*

U.

ūber, ĕris, adj. [ūber, "a teat, udder, dug," *etc.*, yielding milk; hence, "fruitfulness, fertility"] *Fruitful, fertile.*

ŭbi, adv. [akin to qui, "who"] Relative: *In which place, where.* Interrogative: *In what place? where?*

ul-lus, la, lum (Gen., ullīus; Dat., ulli), adj. [for un-lus; fr. unus, "one"] *Any.*

ultĭmus, a, um, sup. adj.: In place: *Furthest; most distant* or *remote.*

ultr-o, adv. [obsol. ulter, ultr-i, "beyond"] *Besides, moreover.*

umerus, i, m. [akin to ὦμος, "a shoulder"] *A shoulder.*

umbra, ae, f.: *Shade.*

ūn-ā, adv. [adverbial abl. of ūnus, "one"] *In company, at the same time, together.*

u-nde, adv. [for cu-nde (= qunde), fr. qu-i] *From which place, whence.*

undēvīc-ēsĭmus, ēsĭma, ēsĭmum, num. adj. [contr. fr. undēvīgint-ēsĭmus; fr. undēvīgint-i, "nineteen"] *Nineteenth.*

ūn-ĭcus, ĭca, ĭcum, adj. [ūn-us, "one"] *One and no more; sole, alone, only.*

ūn-ĭ-versus, versa, versum, adj. [ūn-us, "one;" (i) connecting vowel; versus, "turned"] *All together,* or *collectively; the whole, entire.*

un-quam, adv. [ūn-us, "one;" suffix quam; cf. quisquam] *At any one time, ever.*

ūn-us, a, um (Gen., ūnīus; Dat., ūni), adj.: *One, alone, only* [akin to Gr. εἷς, ἑν-ός, "one"].

ūnus-quisque, ūnă-quaeque, ūnum-quodque (or as two words, unus quisque, *etc.*), adj. [ūnus, "one;" quisque, "each"] *Each one, each.*

urb-s, is, f. [prob. fr. urb-o, "to mark out with a plough"] *A city, a walled town.*

urgĕo, ursi, no sup., urgēre, v. a. Of old age: Without Object: *To weigh down, oppress, press heavily.*

u-s-que, adv. [akin to qui; with s epenthetic; que, indefinite suffix] *Even*:—usque ad, *even to, quite up to.*

ū-sūra, sūrae, f. [for ut-sūra; fr. ūt-or, "to use"] Of other things than money: *Interest, profit.*

ū-sus, ūs, m. [for ut-sus; fr. ūt-or, "to use"] *A using* or *making use; service, advantage, benefit.*

ut (originally **ūti**), adv. and conj. [prob. akin to qui] Adv.: *As, just as, how.* Conj.: *That* = *to* with English Inf.; *so that.*

ŭter, tra, trum (Gen., utrīus; Dat., utri), adj. [prob. like ut, akin to qui] *Whether,* or *which, of the two; which.*

ŭter-que, utră-que, utrum-que (Gen., utrīus-que; Dat., utrī-que), pron. adj. [ŭter, "which" of two; "one *or* the other;" que, "and"] *Both one and the other; both, each of two.*

ŭter-vis, utră-vis, utrum-vis, pron. indef. [ŭter, "which of the two;" vis (2 pers. sing. pres. ind. of vŏlo, "to wish") "you will"] *Which of the two you will; either one of the two.*

ŭtī; see ut.

ūtĭl-ĭtas, ĭtāis, f. [ūtĭl-is, "advantageous"] *Advantage, profit, benefit.*

ŭtĭ-nam, adv. *Oh! that; would that; I wish that.*

ūtor, ūsus, sum, ūti, v. dep.: With Abl. *To use, make use of, employ, avail one's self of, enjoy.*

utrum, adv. [adverbial neut. of ŭter, "which of the two you will"] In direct questions without English equivalent. In indirect questions: *Whether.*

ūva, ae, f. *A grape.*

V.

văco, āvi, ātum, āre, v. n. [root VAC, "to be empty"] With Abl.: *To be free from.*

văd-ĭmōnĭum, ĭmōni, n. [vas, văd-is, "a surety"] *Bail, security.*

vāgīna, ae, f. *A scabbard, sheath,* of a sword.

vāgĭo, īvi *or* ĭi, ītum, īre, v. n. Of young children: *To cry, squall.*

vald-e, adv. [contr. fr. vălĭd-e; fr. vălĭd-us, "strong"] *Strongly, greatly, vehemently.*

vălē-tūdo, tūdĭnis, f. [vălē-o, "to be in a certain state of health"] *Health,* whether good or bad.

vallum, i, n. [akin to vallus, "a stake, palisade"] *An earthen wall* or *rampart,* set with stakes, palisades. Of the beard of corn: *A protection, defence.*

văp-or, ōris, m. [= evapor; root EVAP, "to breathe forth"] *Warmth, heat.*

vărĭ-ĕtas, ĕtātis, f. [vărius, "various"] *Difference, diversity, variety.*

văr-ĭus, ĭa, ĭum, adj. *Varying, various, different.*

vĕ, enclitic conj. *Or.*

vel, conj. [akin to vŏl-o, vel-le, "to wish"] *Or if you will, or:*—vel . . . vel, *either . . . or. Even.*

vēlōc-ĭtas, ĭtātis, f. [vēlox, vēlōc-is, "swift"] *Swiftness, velocity.*

vēnā-tĭo, tĭōnis, f. [vēn(a)or, "to hunt"] *A hunting, the chase.*

vĕnĭo, vēni, ventum, vĕnīre, v. n. [root VEN, "to go"] *To come.*

vēr, vēris, n. *Spring* [Gr. ἦρ].

verbum, i, n. [root VER, "to speak"] *A word.*

vĕr-ĕor, ĭtus sum, ēri, v. dep.: *To feel awe* or *reverence, fear, dread.*

vēri-sĭmĭlis, sĭmĭle, adj [or, more correctly, two words; veri similis; fr. vēri, gen. of vērum, "truth;" sĭmĭlis, "like"] *Like the truth; probable.*

ver-nus, na, num, adj. [vēr, "spring"] *Of,* or *belonging to, the spring; spring-, vernal.*

vēr-o, adv. [vēr-us, "true"] *In truth, in fact, assuredly.*

vers-ĭcŭlus, ĭcŭli, m. dim. [vers-us, "a verse"] *A little verse* or *line.*

ver-so, sāvi, sātum, sāre, v. a. intens. [for vert-so; fr. vert-o, "to turn"] *To turn much* or *often; to engage* or *be engaged in; to disturb.*

ver-sus, sūs, m. [for vertsus, fr. vert-o] *A line* in writing. In poetry: *A verse, line.*

vēr-um, adv. [vēr-us, "true"] In adversative force: *But.*

vērus, a, um, adj. *True.*—As Subst.: **vēra**, ōrum, n. plur. *True things.*

vesper, ĕris and ĕri, m, *Evening.*—Old adverbial Abl.: **vespĕri**, *In the evening* [Gr. ἕσπερ-ος].

ves-ter, tra, trum, pron. poss. [old form vos-ter; fr. vos, plur. of tu, "you"] *Your.*

vest-ĭo, īvi or ĭi, ītum, īre, v. a. [vest-is, "clothing"] *To clothe, cover, dress,* etc.

vĕt-o, ŭi, ĭtum, āre, v. a.: *To forbid, hinder, prevent.*

vĕt-us, ĕris, adj. *Old, ancient* [prob. akin to Gr. ἔτ-ος, "a year"].

vĕtus-tas, tātis, f. [for vĕtertas; fr. vĕtus, vĕtĕr-is, "old"] *Long duration, great age.*

vĭ-a, ae, f. [akin to vĕh-o, "to carry"] *A way, path.*

vĭā-tĭcus, tĭca, tĭcum, adj [vĭa, (uncontr. gen.) vĭā i, in force of "a journey"] *Of, belonging to,* or *for a journey.*—As Subst.: **vĭātĭcum**, i, n. *Travelling money, provision for a journey.*

vĭā-tor, tōris, m. [vĭ(a)-o, "to go along a road"] *A summoner, apparitor.*

vīc-īnus, īna, īnum, adj. [vīc-us, "a village," *etc.*] *Neighbouring, adjacent.*—As Subst.: **vīcīnus**, i, m. *A neighbour.*

vĭcis-sim, adv. [vĭcis, "change"] *In turn, on the other hand.*

vic-tor, tōris, m. [vi(n)c-o, "to conquer"] *A conqueror.*—As Adj.: *Victorious.*

vic-tus, tūs, m. [for vigv-tus; fr. VIGV, a lengthened form of root VI, "to live"] *A living; food, provisions.*

vĭdē-lĭcet, adv. [contr. fr. vĭdēre, "to see;" licet, "it is permitted"] *Plainly, clearly, manifestly.* In ironical force: *Of course, forsooth.*

vĭdĕo, vīdi, vīsum, vĭdēre, v. a. [root VID, "to see"] Act.: *To see.* Pass.: *To seem, appear.* Impers. Pass.: With Dat.: visum est, *it seemed good to, it pleased* or *was the will of.*

vĭē-tus, ta, tum, adj. [vĭĕ-o, "to bend together"] *Shrunken, shrivelled, withered.*

vĭg-ĕo, no perf. nor sup., ēre, v. n. [see victus] *To be vigorous; to thrive* or *flourish.*

vigilant-ia, iae, f. [vigilans, vigilant-is, "watchful"] *Watchfulness, vigilance.*

vi-ginti, num. adj. indecl. *Twenty* [for bi-ginti; fr. bi (= bis), "twice;" ginti = κοντα = "ten."

vil-la, lae, f. [probably for vic-la; fr. vĭc-us, "a village;" root VIC, "to dwell"] *A country house, country seat.*

vīn-ācĕus, ācĕa, ācĕum, adj. [vīn-um, in force of "a grape"] *Of, or belonging to, a grape* or *grapes; grape.*

vīn ārius, āria, ārium, adj. [vīn-um, "wine" *Of,* or *for, wine; wine.*

vinco, vīci, victum, vincĕre, v.a. *To conquer, overcome, defeat, vanquish, subdue* enemies, *etc.* Of Games as Object: *To win,* or *gain,* by conquering; *to conquer in.*

vinc-ŭlum, ŭli, n. [vinc-io, "to bind"] *A chain, bond, fetter,* whether actual or figurative.

vindĭc-o, āvi, ātum, āre, v. a. *To set free, deliver, liberate.*

vīnĕa, ae, f. [fem. of vīnĕus, "of, or belonging to, a vine," used substantively] *A plantation of vines, a vineyard*

vīn-um, i, n. *Wine* [akin to Gr. οἶν-ος].

vin-ulentia, ae, f. [vinum, "wine"] *Full of wine.*

vĭr, vĭri, m. *A man* [akin to Gr. ἥρως: "a hero"].

vĭrĭd-ĭtas, ĭtātis, f. [vĭrĭdis, "green"] *Greenness, verdure, viridity.*

vĭr-itim, adv. [vir, "a man"] Distributively: *Per man, man by man, individually, separately, singly.*

vir-tus, tūtis, f. [vir, "a man"] *Valour, bravery; moral worth* or *excellence.*

vis, vis (plur. **vires**, ium), f.: *Strength,* whether physical or mental; *power, energy* [Gr. ἴς].

vi-ta, tae, f. [for viv-ta; fr. vīv-o, "to live"] *Life, course, career.*

vĭtiōs-e, adv. [vĭtiōs-us "faulty"] *Faultily.*

vĭti-ōsus, ōsa, ōsum, adj. [vĭti-um, "a fault"] Morally: *Faulty, corrupt, depraved.*

vītis, is, f. *A vine.*

vĭtium, i, n.: *A fault, defect.*

vĭtŭpĕrā-tio, tiōnis, f. [vĭtŭpĕr(a)-o, "to blame"] *Blame, censure.*

vīv-i-rādix, rādīcis, f. [vivus, "living;" (i) connecting vowel; rādix, "a root"] *A quickset.*

vīvo, vixi, victum, vīvĕre, v. n. [root VI, "to live"] *To live.*

vīv-us, a, um, adj. [vīv-o, "to live"] *Living, alive.*

vix, adv. *With difficulty, hardly, scarcely, barely.*

vŏc-o, āvi, ātum, āre, v. a. [root VOC, "to call"] *To call, summon, cite.*

vŏlo, vŏlŭi, velle (volt, old form of vult), v. irreg. *To be willing, to wish, desire* [akin to Gr. βολ, root of βόλ-ομαι = βούλ-ομαι, "to wish."]

volt; see vŏlo.

vōlunt-ārius, āria, ārium, adj. [for vŏluntāt-ārius; fr. vŏluntas, vŏluntāt is, "free-will"] *Of one's,* etc., *own free will, voluntary.*

vŏlup-tas, tātis, f. [root VOL(U)P, a lengthened form of VOL; see vŏlo] *Pleasure, delight,* whether of mind or body.

vox, vōcis, f. [for voc-s; fr. vŏc-o, "to call"] *A voice, a saying, speech.*

N.B.—The Edition of Harkness's Grammar quoted in the Notes is that of 1871. The following Table shews the corresponding Sections of the same Grammar in the Edition of 1881.

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